
BRAHMA SUTRA

CHAPTER 1

4th Pada

*1st Adhikaranam to 8th Adhikaranam
(Sutra 1 to 28)*

VOLUME 4



PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Chapter I – Section IV

8 topics – 28 Sutras

Adhikaranam	Sutras	Details
1.	1 – 7	Katho Upanishad : I – 3 – 10 & 11 - Mahat and Avyaktam not Pradhanam but Brahman.
2.	8 – 10	Svetasvaturo Upanishad : IV – 5 - Tri-coloured “Aja” is not Pradhanam, but Maya Shakti of Ishvara or Karana Shariram from which the world takes its origin.
3.	11 – 13	Brihadaranayaka Upanishad : IV – 4 – 17 - Pancha – Pancha Janah are not 25 principles of Sankhya.
4.	14 – 15	- Conflict in order of creation but not in Brahman who is intelligent cause of creation.
5.	16 – 18	Kaushitaki Upanishad : IV – 1 – 19 - Maker of person and for whom this is work is not Prana or Jivatma but Brahman.

Adhikaranam	Sutras	Details
6.	19 – 22	Brihadaranyaka Upanishad : II – 4 – 5 <ul style="list-style-type: none"> - Self to be seen, heard is Brahman not Jivatma. - View of Jaimini, Asmarthya, Audulomi Kasakritsna are expressed.
7.	23 – 27	<ul style="list-style-type: none"> - Brahman is Intelligent cause and material cause of the world. - Parinami Sutra – 26 – World springs from Brahman by way of midification.
8.	28	<ul style="list-style-type: none"> - Sankhya theory of Pradhanam and atomic theory of Nyaya Veiseshikas refuted.

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Introduction :**1, 2, 3, Padas :**

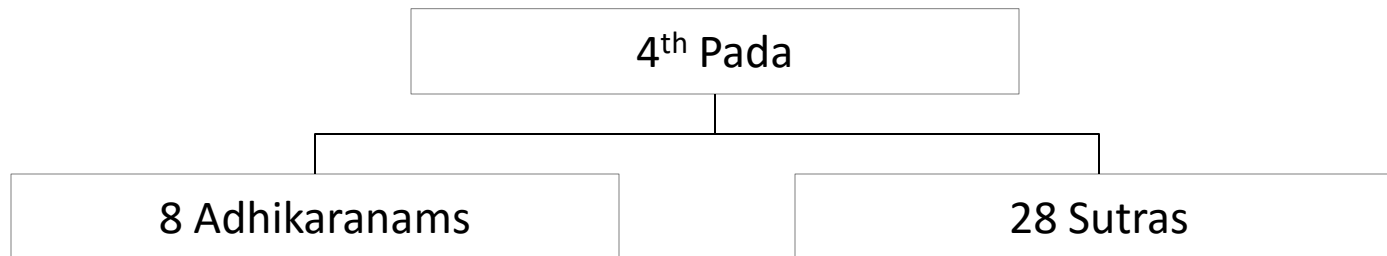
- Vakya – Vichara Vedantic statements revealing Jagat Karanam.
- Brahma as primary import of Shastra.
- 1st Pada : Clear clues.
- 2nd & 3rd Pada : Indirect clues.

One Aim :

- Samanvaya – consistency in revealing Brahman.

4th Pada :

- Pada – Vichara words like Avyaktam, Mahat, Ajaha Analysed.



a) Vishaya :

- **Avyaktam word in Katho Upanishad :**

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih || 11 ||

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

b) Samshaya :

Avyaktam

Purva Pakshi

Siddantin

- Sankhya Achetana Pradhanam / Prakrti.
- Matter principle
- Has existence independent of consciousness.
- Svatantra Achetana Tatvam

- Chetana Hiranyagarbha Tatvam of Vedanta.
- Avyakta Purusha.

Siddantin :

a) Primary Approach :

- Avyaktam is Physical body alone in Katho Upanishad Chapter I – III – 11 indicated in Ratha Kalpana – Chariot imagery.

b) Secondary approach :

- Basic matter, energy – dependent on consciousness for existence.
- Independent matter does not exist.
- Paratantra Moola Karanam = Dependent matter principle.
- Achetana Svatantra Tatvam, Pradhanam not accepted.

188. Sutra 1 : [Topic 32 – Sutra 107]

आनुमानिकमप्येकेषामिति चेन्न

Anumanikamapyekeshamiti chet na

शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ।

sarirarupakavinyastagrihiter darsayati cha ।

If it be said that in some (recensions of the Vedas) that which is inferred (i.e. the Pradhana) (is) also (mentioned), (we say) no, because (the word 'Avyakta' occurring in the Katha Upanishad) is mentioned in a simile referred to the body (and means the body itself and not the Pradhana of the (Sankhyas); (the Sruti) also explains (it).
[I – IV – 1]

- Sankhya and vedanta have Anonya Adhyasa because of similarities – Sadrishya Dosha.

Word Analysis :

a) Anumanikam Api :

- Sankhya Pradhanam also revealed in some branches of vedas is inferred as Karana Prapancha.
- In vedanta Karana Prapancha revealed through Shastra.
- Sutra 1 – 1 – 18
1 – 1 – 3 } “Word Anumanam” used as Pradhanam

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of its knowledge.[I–1– 3]

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana. [I – I – 18]

b) Iti Chet :

- If it is argued thus.

c) Sharira Rupaka Binnayasta Grihite :

- Physical body introduced through Chariot imagery – by Avyaktam in Katho Upanishad Chapter 1 – 3 – 11.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

d) Api : Purva Pakshi

- Not only your Brahman is revealed by Tattu Samanvayat, but my Pradhanam also revealed.

e) Eke Sham :

- In certain branches of Katho Upanishad.

f) Darshayati Cha :

- Veda itself clarifies thus.

Background :

I) Similarities – Sankhya / Vedanta :

- Sankhya claims vedic support because their words appear in Vedas – Prakrti, Avyaktam, Purusha.
- Vedanta Darshanam called Sankhya yoga in Gita – 2nd Chapter.
- Kapila Muni in Sankhya philosophy and in Vedanta also.

Bagavatam :

- Revealer of Sankhya to mother Devahuti.

Prakrti :

- Achetana Tatvam, inert, Anaadi, known as Avyaktam in Sankhya and Vedanta.

Gita :

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]

- Basic matter, unmanifest matter evolves to become manifest universe.

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Purusha :

- Evolves into Prapancha Chetana Tatvam sentient, Anaadi in Sankhya + Vedanta.
- Sankhya claims Pramanyam – Sruti support, validity for its philosophy.
- In 2nd Chapter – Sankhya is refuted. Sankhya accepts veda but interprets wrongly.

Sankhya / Veiseshika / Yoga / Nyaya		Vedanta	
Primary	Secondary	Primary	Secondary
<ul style="list-style-type: none">- Logic- Based on human intellect	<ul style="list-style-type: none">- Vedas- Not prominent	<ul style="list-style-type: none">- Apaurusheya Veda	<ul style="list-style-type: none">- Logic- Supports Sruti

II) Dissimilarities – Sankhya – Vedanta :

Sankhya	Vedanta
<p>a) Pradhanam (Karana Prapancha) – storehouse in which whole universe is located is independent.</p> <ul style="list-style-type: none">- Mango tree in seed form.	<p>a) Karana Prapancha is dependent, Mithya unreal.</p> <ul style="list-style-type: none">- Answer of Siddhantin in 3rd Sutra.- 1st and 2nd Sutra Teases Purva Pakshi and gives mischievous answer.
<p>b) Prakrti and Purusha 2 independently existing principles.</p> <ul style="list-style-type: none">- Svatantram- Both equally real- Dvaitam, parallel entities.- Matter and spirit separate entities.- Matter alone Material Cause of creation.	<p>b) Chaitanyam is Material Cause + Intelligence Cause of creation.</p> <ul style="list-style-type: none">- Prakrti is dependent on Purusha.- Prakrti is power, Shakti of Purusha, instrument of Purusha.- Whatever Prakrti does is attribute to Purusha. <p>Example :</p> <ul style="list-style-type: none">- Pen – Karanam Can't write independently- Speaking power has no independent existence.

Sankhya		Vedanta
c) Achetana Prakrti Karana Vada Support : <ul style="list-style-type: none">- Katho Upanishad : 1 – 3 – 10 & 11- Arundhati Darshana Nyaya.- Gita : Dhyayato vishayam... [2 – 62]		c) Chetana Brahma Karana Vada Support : <ul style="list-style-type: none">- Taittriya Upanishad : Yatho va imani....- Janmadasya yataha – 1st Chapter – 2nd Sutra.
Interior	Superior	
Sense organs	Sense objects	
Sense objects	Mind	
Mind	Buddhi	
Buddhi	Mahat (Samashti Buddhi)	
Mahat	Prakrti = Avyaktam	
Prakrti	Purusha	
- Mahat, Avyaktam, Purusha common to both.		

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

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Gita :

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

Sankhya	Vedanta	
d) Prakrti Independent	d) What type of dependence between Prakrti and Purusha?	
	Satyam	Mithya / Maya
	- Higher order of reality	- Lower order, less real. - Not imagination
	- From Vyavaharika angle, Brahman is Karanam.	
e) Karana Prapancha is Satyam real, Svatantram - Reference : 1 – 3 – 11	e) Karana Prapancha dependent, Paratantram, Mithya, unreal.	

Katho Upanishad :

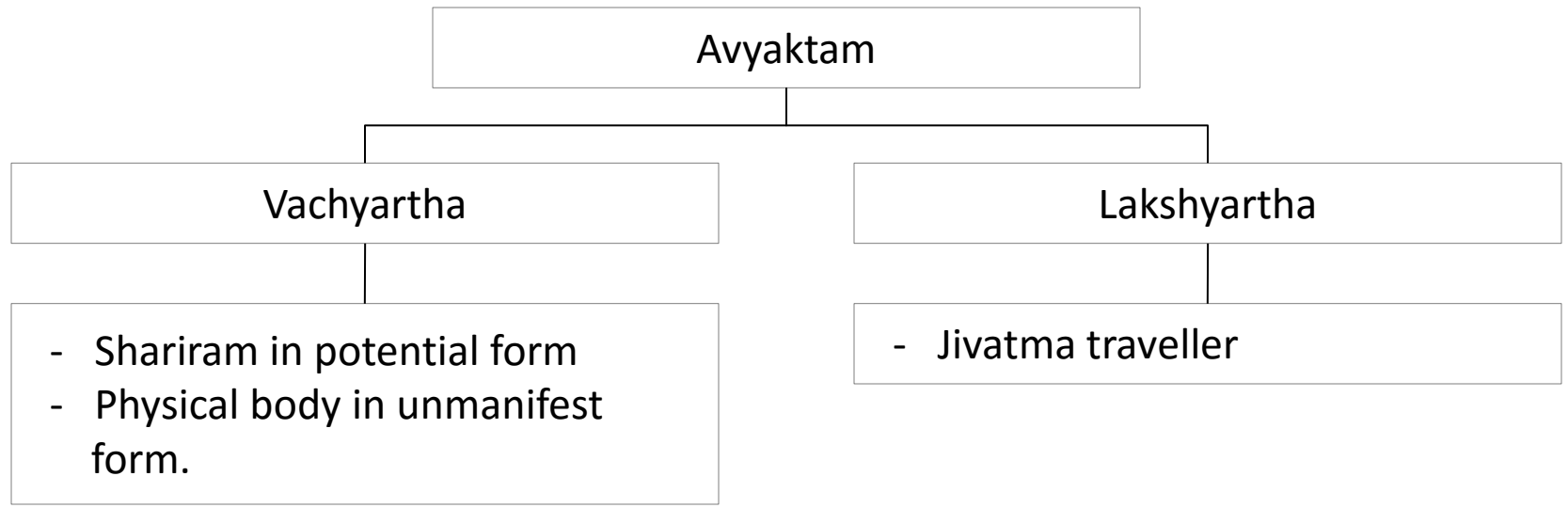
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

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Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]



- Before revealing Purusha by Arundhati Nyaya, Ratha Kalpana imagery in Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

इन्द्रियाणि ह्यानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,
Atmendriya mano-yuktam, bhokte-tyahur manisinah ॥ 4 ॥

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind. [I – III – 4]

Chariot	Spiritual Journey
a) Chariot b) Horses c) Reins d) Driver e) Road j) Yajaman	a) Body b) Sense organs c) Mind d) Buddhi e) Sense objects j) Jivatma - indweller

Siddantin :

- Imagery and teaching tallys.
- Avyaktam and Shariram in potential form alone tally.

189. Sutra 2 : [Topic 32 – Sutra 108]

सूक्ष्मं तु तदर्हत्वात् ।

Sukshmam tu tadarhatvat ।

But the subtle (body is meant by the term Avyakta) on account of its capability (of being so designated). [I – IV – 2]

Word Meaning :

a) Tu :

- However.

b) Sukshmam :

- Body in causal state is primary meaning of Avyaktam here in Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

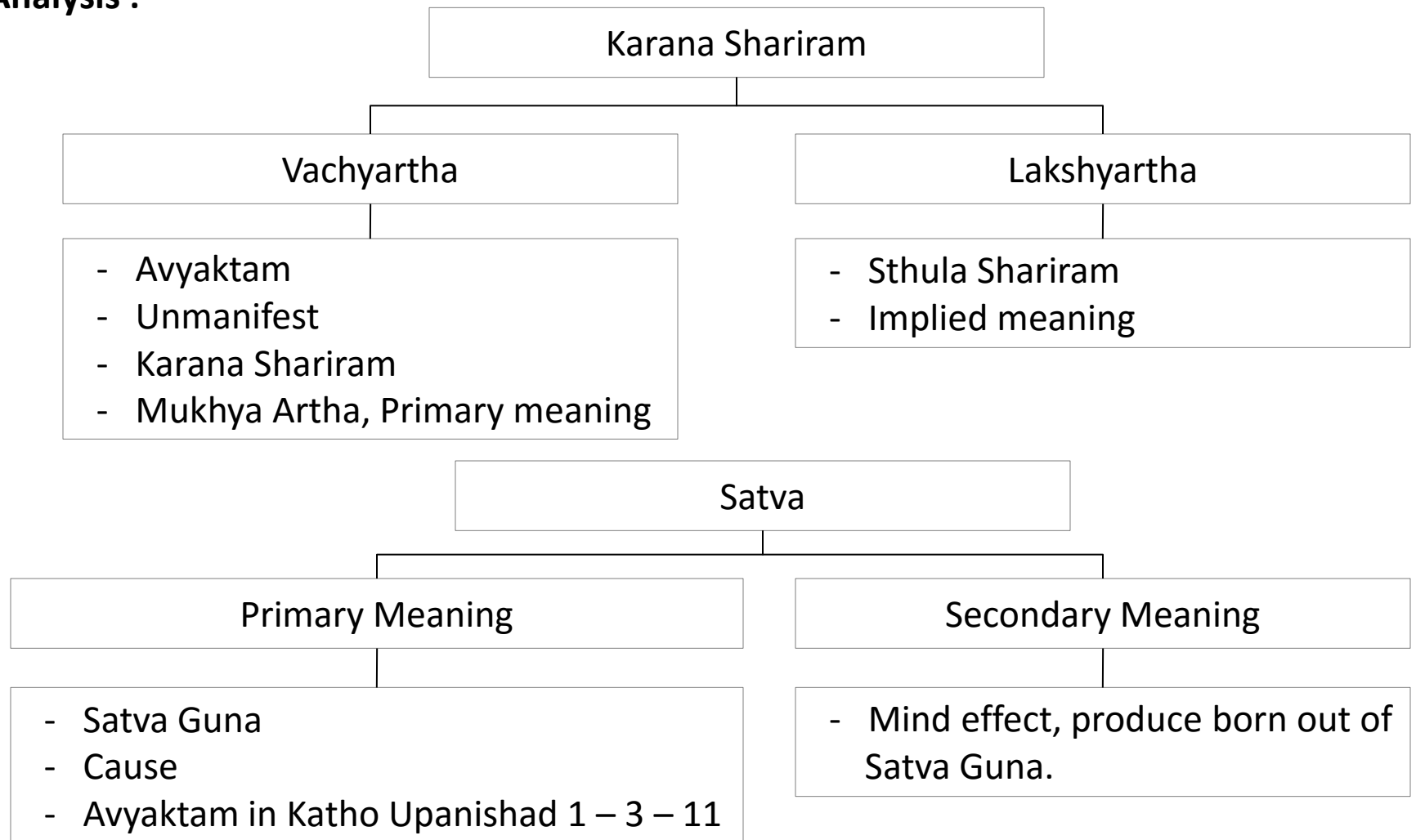
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Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

c) Tad Aharvat :

- That is appropriate here. Karana Shariram deserves Word Avyaktam – Body in potential, Unmanifest form.
- Avyaktam indirectly refers to Sthula Shariram.

Analysis :



- Cause and effect words inter changeable in Shastra.
- Avyaktam and Sthula Shariram is interchanged in the mischief in 1st Sutra.

Vyasa Accepts :

- Primary meaning of Avyaktam as Karana Shariram but Sthula Shariram indicated indirectly like Satva Shabda is Antahkarana Artatvat.

190. Sutra 3 : [Topic 32 – Sutra 109]

तदधीनत्वादर्थवत् ।

Tadadhinatvat arthavat ।

On account of its dependence (on the Lord, such a previous seminal condition of the world may be admitted, because such an admission is) reasonable. [I – IV – 3]

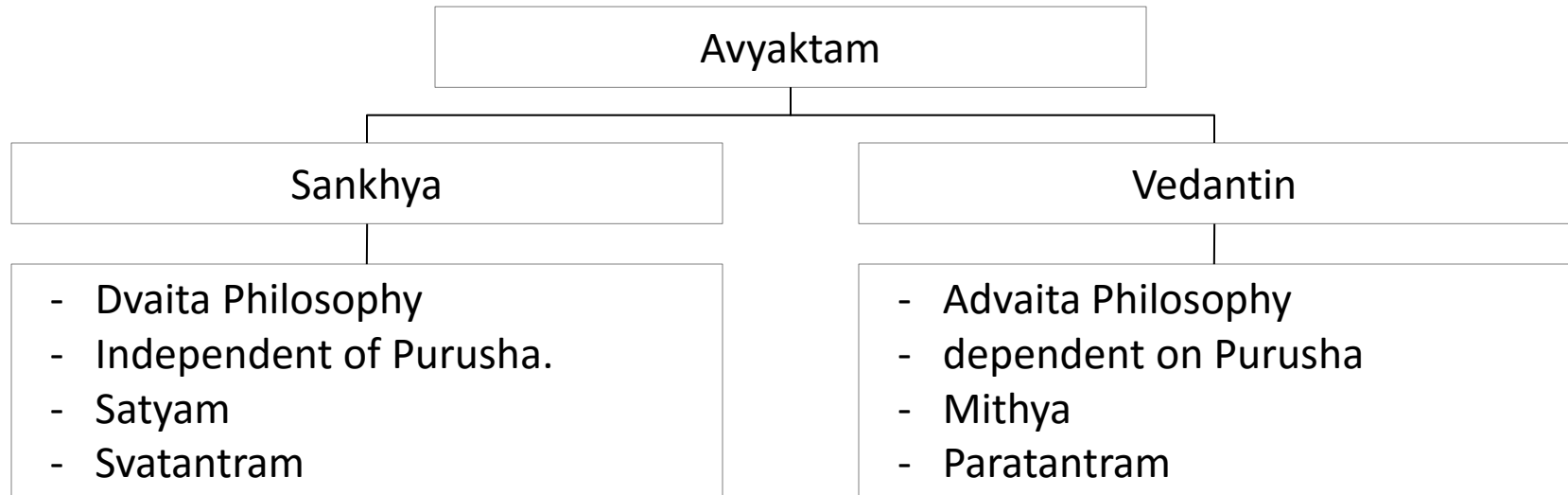
Word Analysis :

a) Tad Adinatvat :

- Tad = Brahman – Adinatvat – dependent.
- Being dependent on Brahman, Avyaktam is not independent Pradhanam of Sankhya.

b) Artha Vatu :

- Dependent Avyaktam is purposeful also.



- Prakrti, Avyakta, Maya is useful, purposeful as support for Brahman Jagat Karanam.
- Svatantra Brahman not cause of creation.
- Prakrti has no independent existence.

- Brahman to become cause, Prakṛti becomes Avyaktam.
- Avyaktam – Primary meaning is Karana Avastha of entire universe Jagat Karana Avastha.

Bṛihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तद्विदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्रेभ्यः, यथा क्षुरः क्षुरध्वानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणमेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदं नयमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyaṁś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai
padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (It is) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Avyakta = Karana Prapancha.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Avyakta = Karana Prapancha.

Svetasvaturo Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- If Prakriti is Karanam, Brahman need not be known as Eka Vigyanam.
- What are advantages when Chetana Brahma is Jagat Karanam?
 - a) Sruti support is there.
 - b) Eka Vigyana Pratigya possible, established.

Problem :

- a) Sruti says Brahman = Karya Karana Vilakshana.
- b) If Karanam Brahman becomes world, Brahman will be Savikaram.

Solution :

- Kevala Brahman alone Jagat Karanam. Brahman has Shakti, energy, called Avyaktam, Maya, Avidya, Indriya Agochara to become Jagat Karanam.

Vedanta :

- Shanti, Prakrti, Ishvara, Trigunatmika is Brahma Ashraya.

Gita :

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- Maya's Ashraya = Brahman.

Problem :

- Soundarya Lahari – 1st Sloka Prakrti, Shakti – Eternal like Brahman how Advaitam?

Brahman	Maya
<ul style="list-style-type: none">- Paramartika Eternal reality- Jnani knows both eternal Brahman and eternal Maya Shakti.	<ul style="list-style-type: none">- Vyavaharika eternal unreality.- Gita : Chapter 15 – Verse 3- Shakti not active but passive like speaking power, invisible.- Speaking power both active + inactive form- Maya active + inactive form.- Ajnani counts it as 2.- Experientially Maya Jagat accepted.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

191. Sutra 4 : [Topic 32 – Sutra 110]

ज्ञेयत्वावचनाच्च ।

Jneyatvavachanaccha ।

And because it is not mentioned (that the Avyakta) is to be known (it cannot be the Pradhana of the Sankhyas). [I – IV – 4]

Word Analysis :

a) Jneyatva :

- Thing to be known for liberation – in Sruti.

b) Avachanat :

- Because of non-mention of knowability of Avyaktam for liberation, Avyaktam is not Pradhanam.

c) Cha :

- Addition reason also.

Sankhya	Vedanta
<ul style="list-style-type: none">- To attain Moksha Purusha and Avyaktam both to be distinctly known.	<ul style="list-style-type: none">- Eka vastu- Knowledge of Purusha alone required for Moksha.- Brahma Vigyanena Moksha – not Maya Vigyanena.- Avyakta is dismissed. Atmavitu Shokham Tarati.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhiih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Stepping stone.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Purusha – final thing to be known.

Recap : Sutra 1 – 4

- Avyaktam = Unmanifest form of universe. That which is not revealed by sense organs – Apratyaksham, known only by Anumanam.
- World in potential form before creation = Avyaktam.

- Confusion is regarding status of this Avyaktam.

Sankhya	Science	Vedanta
<ul style="list-style-type: none"> - Unmanifest – matter is Svatantram, has independent existence. - Matter + Spirit 2 separate Parallel entities. - In between science + Vedanta. 	<ul style="list-style-type: none"> - Matter real, consciousness depends on matter, phenomenon in Brain. 	<ul style="list-style-type: none"> - Consciousness is real, independent substance matter depends on consciousness. - Maya not thing to be known but rejected. - Chetana Paratantra Karana Prapancha.

192. Sutra 5 : [Topic 32 – Sutra 111]

वदतीति चेन्न प्राज्ञो हि प्रकरणात् । Vadatiti chet na prajno hi prakaranat ।

And if you maintain that the text does speak (of the Pradhana as an object of knowledge) we deny that; because the intelligent (supreme) Self is meant on account of the general subject matter. [I – IV – 5]

Word Analysis :

a) Vadati :

- Veda speaks of something to be known in Katho Upanishad 1 – 3 – 15 is statement of Sankhya.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

b) Iti Chet – Na :

- If it is Argued thus, it is not so.

c) Pragyahi :

- Atma – Purusha is to be known in Katho Upanishad 1 – 3 – 15.
- Pragyā = Nirguna Brahman – not Vishva / Teijasa / Pragyā, Shudha Upahita Chaitanyam.

Hi :

- This alone is the thing to be known.
- Superior to Mahat is Avyaktam.
- Superior to Avyaktam is Purusha.
- In all Mantras, Atma Jnanat, Brahma Jnanat Moksha, not Avyakta Prakrti Jnanat Moksha.

Sankhya :

- Know Prakrti and Purusha for Moksha.

Siddhantin :

- Then Eka Vigyanena not possible.

193. Sutra 6 : [Topic 32 – Sutra 112]

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च । Trayanameva chaivamupanyasah prashnascha ।

And there is question and explanation relating to three things only (not to the Pradhana). [I – IV – 6]

- Context explained for Sutra 5.

Background :

- 3 Boons of Nachiketa.

a) Fathers peace of mind :

Katho Upanishad : Question

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Santa-sankalpah sumana yatha syad
Vita manyur Gautamo ma'bhi mrtyo,
tvat prashstam ma'bshivadet pratita
etat trayanam prathamam varam vrne ॥ 10 ॥

Naciketas said, “O Lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may recognise me and greet me, when I am sent away by three.” [I – I – 10]

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

Answer : Katho Upanishad

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

Yatha purastad bhavita pratita
auddalakir Arunir mat prasrstah,
Sukham ratrih sayita vita-manyuh
tvam dadrsivan mrtyu mukhat pramuktam ॥ 11 ॥

“Through my favour, Auddalaki, Aruni (thy father), will recognise you and will be (Possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night.” [I – I – 11]

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

b) Ritual for attaining heaven :

Question : Katho Upanishad

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

Answer : Katho Upanishad

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratya-vadad yathoktam
atha-'sya mrtyuh punare-vaha tustah ॥ 15 ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again.... [I – I – 15]

c) Atma Vidya :

Question : Katho Upanishad

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Does anyone survive death? What lies beyond cause effect Dharma – Adharma, time?

Answer :

- Sukshma Shariram
 - Karana Shariram
 - Atma Shariram
- } Survives

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

What happens to Atma after death?

- Rebirth for ignorant
- As Human, Animal, Plant

- Liberation for wise

Vyasa :

- No question on Prakrti or Pradhanam.

Word Analysis :

a) Evam :

- Similarly.

b) Prashnaha :

- Question.

c) Upanyas :

- Answer.

d) Trayam Eva :

- 3 topics only found in Upanishad.

e) Cha :

- Therefore Pradhanam not mentioned in Upanishad.

Purva Pakshi :

- In 1 – 1 – 20 and 1 – 2 – 14 is Jivatma, Paramatma identical or separate?

Is Jiva and Paramatma

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graph TD; A[Is Jiva and Paramatma] --> B["- Identical<br/>- Only 2 question not 3.<br/>- Svarga Ritual and Jiva / Paramatma.<br/>- 2nd and 3rd question identical.<br/>- Lord gave 2 boons not 3."]; A --> C["- Separate Jivatma / Paramatma Bheda.<br/>Purva Pakshi :<br/>- If Jiva is 3rd Boon – How Yamaraja Talked about Paramatma? Paramatma outside Boon?<br/>Siddantin :<br/>- Bonus topic<br/>Purva Pakshi :<br/>- Pradhanam also bonus topic in Chapter 1 – 3 – 15."];
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- Identical
- Only 2 question not 3.
- Svarga Ritual and Jiva / Paramatma.
- 2nd and 3rd question identical.
- Lord gave 2 boons not 3.

- Separate Jivatma / Paramatma Bheda.
- Purva Pakshi :**
- If Jiva is 3rd Boon – How Yamaraja Talked about Paramatma? Paramatma outside Boon?
- Siddantin :**
- Bonus topic
- Purva Pakshi :**
- Pradhanam also bonus topic in Chapter 1 – 3 – 15.

Shankara :

a) In 3 Questions – Assume Jiva Paramatma Bheda.

- Svarga, Jiva, Paramatma Vyavaharika Drishti.

b) In 3 Answers – Assume

- Svarga, Shanti of father and Jivatma Paramatma Aikyam. No conflict Paramartika Drishti.

Conclusion :

- No Sankhya Pradhanam anywhere.

194. Sutra 7 : [Topic 32 – Sutra 113]

महद्वच्च ।

Mahadvaccha ।

And (the case of the term Avyakta) is like that of the term Mahat. [I – IV – 7]

Word Analysis :

a) Cha :

- Moreover, in addition to Sutra 6.

b) Mahat Vatu :

- Occurring in Katho Upanishad Chapter 1 – 3 -10 & 1 – 3 – 11.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhiih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

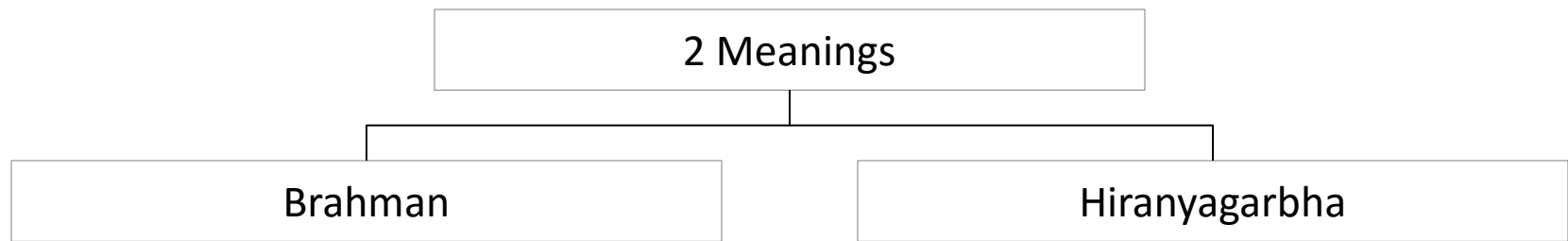
Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kashtra sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Avyatam does not reveal Sankhyas Pradhanam in Chapter 1 – 3 – 11.

c) Eva :

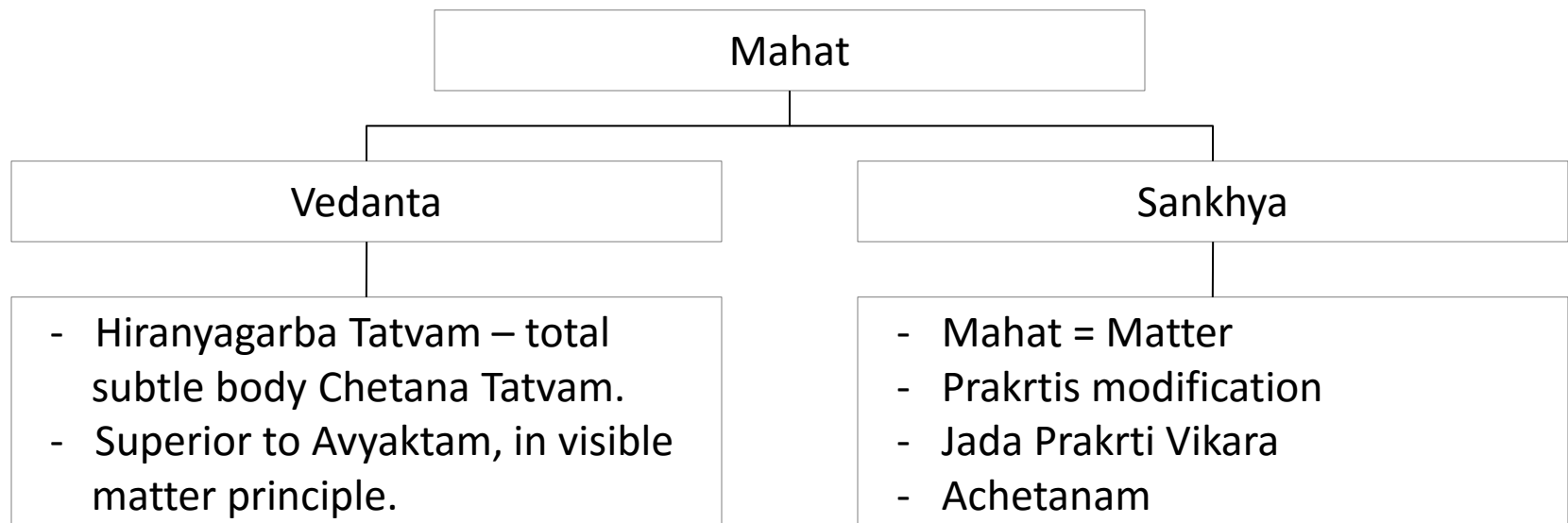
- Comparison not possession.
- Mahat = Mahan Atma.



- Reveals Chetana Vastu not Pradhanam.

Katho Upanishad : 1 – 3 – 10 & 1 – 3 – 11

- Upanishad Mahat = Mahan Atma Brahman.
- Chetana Vastu
- Reflexive noun (I / Self) Atma can be used only by conscious entity.
- Clip will not use I / Self.



Conclusion :

- Vedic meaning of Mahat, Avyaktam, Purusha different than Sankhyas meaning of Purusha, Avyaktam, and Mahat.
- Avyaktam word in Katho Upanishad 1 – 3 – 11 is Vedic Chetana Tatvam – Brahman which has independent existence without Prakrti – Jada Tatvam (Body, Mind, World).
- Sankhyas Mahat, Prakrti is dependent principle.
- Svatantra Achetana Tatvam supported by Sruti.

Take 2 approaches to Chapter 1 – 3 – 11 chariot imagery :

a) Primary Approach :

- Avyaktam is physical body alone.

b) Secondary Approach :

- Body – matter principle still dependent on consciousness principle for existence.
- Independent matter does not exist.
- Paratantra Moola Karanam is matter.
- Svatantra Pradhana Tatvam of Sankhya not accepted.

Sutra 8 : [Topic 33 – Sutra 114]

चमसवदविशेषात् ।

Chamasavadavisheshat ।

(It cannot be maintained that 'Aja' means the Pradhana) because no special characteristic is stated, as in the case of the cup. [I – IV – 8]

a) Vishaya :

- Ajah in Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बहीः प्रजाः सृजमानां सरूपाः ।

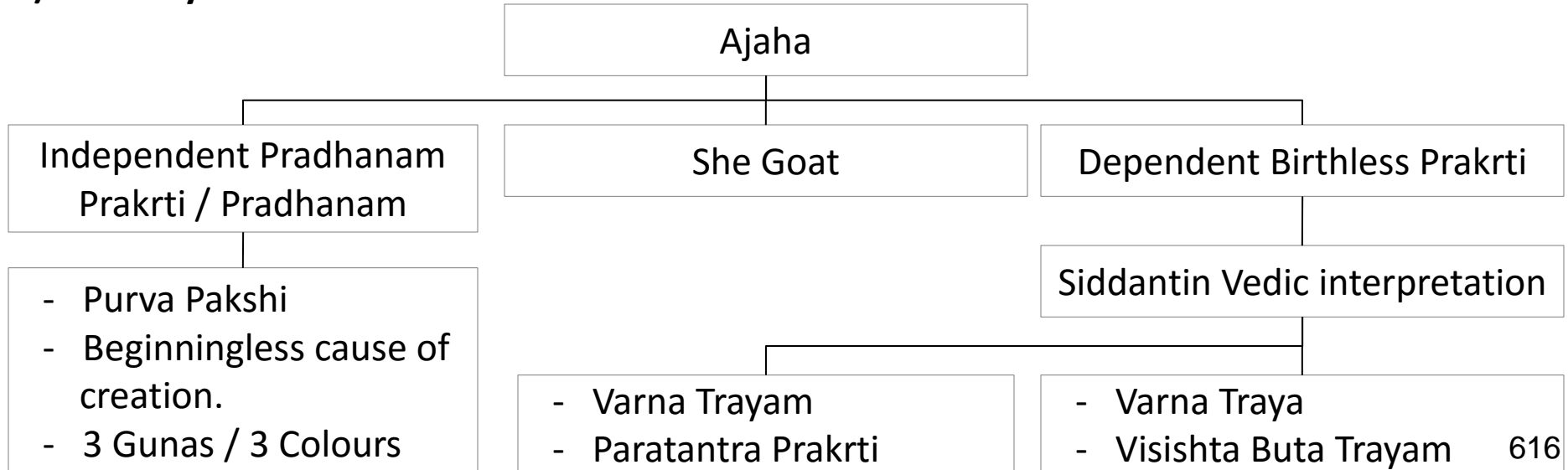
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah ।

ajo hy eko jusamano 'nuseste jahaty enam bhuktabhogam ajo 'nyah ॥ 5 ॥

There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

b) Samshaya :



Background :

- Svetasvatara Upanishad – Krishna Yajur Veda, Shankara Bashyam may not be original.
- Famous Mantra – Chapter 4 – Verse 10.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Mahanarayana Upanishad – same mantra with Svara.

Sankhya :

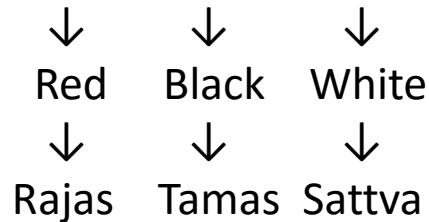
- This mantra is support for independent Prakrti and Purusha.

Prakrti (1 st Line Ajaha)	Purusha (2 nd Line Ajaha)
<ul style="list-style-type: none">- Sattva, Rajas, Tamas.- Gunatmakam (Karanam)- Matter, Ajaha – Birthless- Thing + being (Karyam)- Both Real, Anaadi	<ul style="list-style-type: none">- Satyam Jnanam Anantam.- Chaitanyam, Jiva- Many, Anaadi- Independent

Vyasa :

Prakrti	Purusha
<ul style="list-style-type: none">- Mithya- Many- Dependent, Paratantram.	<ul style="list-style-type: none">- Satyam- One- Independent, Svatantram.

- Ajaha Kam Lohitam Krishna Shukla



- **What Prakrti does?**

Creates 22 tattvams, evolutes, products.

Ajaha – Purva Pakshi

1st Interpretation

3 Gunas

2nd Interpretation

Paratantram

3rd Interpretation

Shankara :

- 3 colours not guna, Varna Trayam
- Feminine, beginningless, Prakrti.

Beginning :

- **Chapter 1 – 3 :**
Brahman has Devata Shakti

4th Interpretation

Chandogya Upanishad : 6- 4 -1

- 3 Colours – 3 Elements,
not 3 Gunas.
- Red – Agni
White – Water
Black - Earth

Chandogya Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादग्नेर-ग्नित्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

Yadagne rohitam rupam tejasastadрупam yacchuklam Tadapam
yatkrnam tadannasyapagadagneragnitvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam ॥ 1 ॥

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 – 4 – 1]

Word Analysis :

a) Chamasa Vatu :

- Like wooden ladle used in Yaga to offer oblations – Brihadaranyaka Upanishad.
- Ajah – too general, vague. Essence of colours does not support Purva Pakshi.

Vyasa :

- No upanishadic support.
- 3 colors can symbolise anything as per ones imagination.

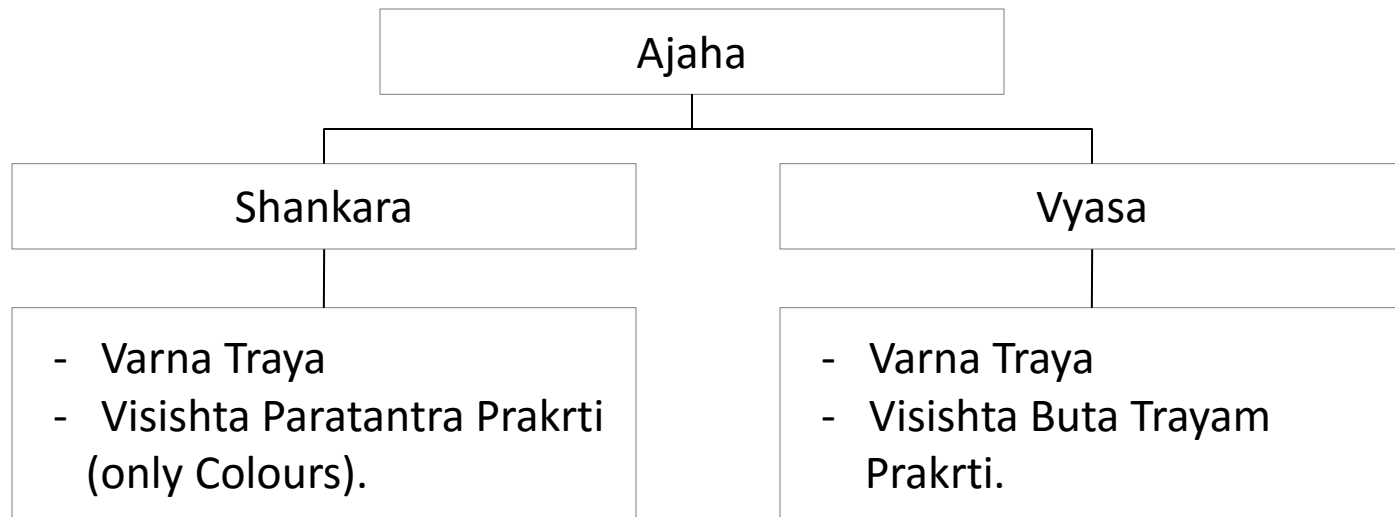
b) Aviseshat :

- Non specific mantra.
- No clinching evidence for Svatantra Prakrti.

How 3 colors of Butas taken as Ajah – Prakrti?

Shankara :

Ajaha Prakrti	Buta Trayam
<ul style="list-style-type: none">a) Karanamb) Contains karyam in potential form. Seed contains tree.	<ul style="list-style-type: none">a) Karyamb) 3 elements have 3 colours.c) Group of 3 elements together, one whole principle, Ajaha, cause of universe.d) From Butatrayam, Bautika Shariram, Sthula, Sukshma, Rivers mountains come.



196. Sutra 9 : [Topic 33 – Sutra 115]

ज्योतिरुपक्रमा तु तथा ह्यधीयत एके । Jyotirupakrama tu tatha hyadhiyata eke ।

But (the elements) beginning with light (are meant by the term Aja), because some read so in their text. [I – IV – 9]

Word Analysis :

a) Tu :

- Indeed, emphasises Sutra 8.

b) Jyoti Rupa Krama :

- 3 elements beginning with fire is meaning of Ajah.

c) Eke :

- Some vedic scholars say so.

d) Tatahi :

- Similarly in Chandogya Upanishad : 6 – 4 – 1.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादग्नेर-ग्नित्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

Yadagne rohitam rupam tejasastadrupam yacchuklam Tadapam
yatkrnsnam tadannasyapagadagneragnitvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam ॥ 1 ॥

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 – 4 – 1]

e) Jyoti Upakramat :

- Agni, Jalam, Prithvi.
- Chandogya Upanishad – Chapter 6 – 2 – 1.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुतसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Brahma Visualises :

Tejo	Ab	Annam
Agni	Jalam	Prithvi

Clinching Argument for Vyasa :

- Same names used in Svetasvatara Upanishad and Chandogya Upanishad – Lohita, Shukla, Krishna.
- In both Buta Trayam.

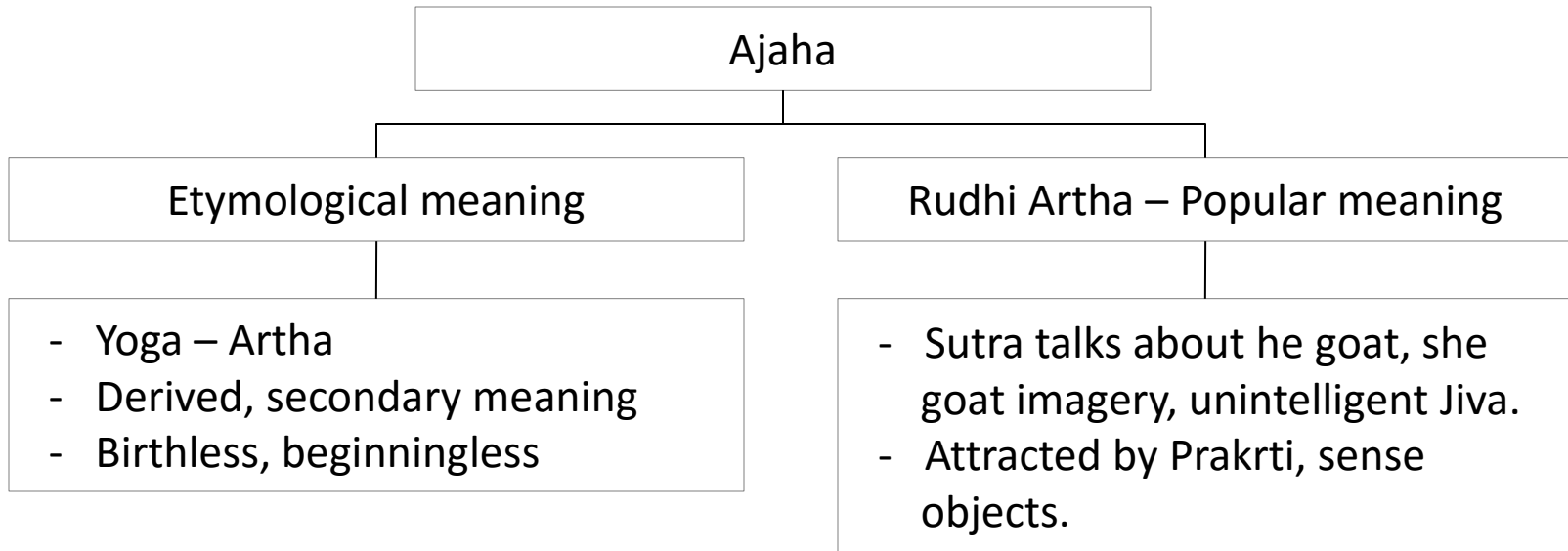
197. Sutra 10 : [Topic 33 – Sutra 116]

कल्पनोपदेशाच्च मध्वादिवदविरोधः । Kalpanopadesaccha madhvadivadavirodhah ।

And on account of the statement of the assumption (of a metaphor) there is nothing contrary to reason (in Aja denoting the causal matter) as in the case of honey (denoting the sun in Madhu Vidya for the sake of meditation) and similar cases.
[I – IV – 10]

Vyasa :

- Take 3 elements as one unit Buta Trayam, one material cause.
- Maya – Paratantra Prakrti.



Word Meaning :

a) Kalpano Upadeshat :

- Teaching through examples, imagery.

b) Cha :

- Further supportive Argument.

c) Madhu Adhi Vatu :

Chandogya Upanishad :

असौ वा आदित्यो देवमधु तस्य द्यौरेव
तिरश्चीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः १

Om asau va adityo devamadhu tasya dyaureva
tirascinavamso'ntariksamapupo maricayah putrah II 1 II

The sun over there is honey to the gods. Heaven is the crossbeam, the mid-region is the beehive, and the rays are the eggs. [3 – 1 – 1]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- 2 birds – Jiva and Paramatma.

Katho Upanishad :

- Body = Tree.

Svetasvatara Upanishad :

- 3 elements = She goat.

d) Avirodha :

- No contradiction.
- Vyasa – takes Rudhi artha, popular meaning.

Purva Pakshi :

- Takes Ajaha as 3 elements, birthless.

Vyasa :

- Takes it goat like creation.

Conclusion :

- Ajah in Svetasvatara Upanishad Chapter 4 – 5th verse is not matter.

अजामेकां लोहितशुक्लकृष्णां बहीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I
ajo hy eko jusamano 'nusete jahaty enam bhuktabhogam ajo 'nyah II 5 II

There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

- Prakrti independent principle, 3 colours, 3 gunas, 3 elements.
- It is Varna Traya, Buta Traya, Paratantra Prakrti, she goat, creation, Maya principle dependent on Purusha Chaitanyam.

198.

3rd Adhikaranam [Topic 34]

Sutra 11 : [Topic 34 – Sutra 117]

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च । Na sankhyopasangrahadapi nanabhavadatirekakaccha ।

Even from the statement of the number (five-fold-five i.e., twenty-five categories by the Sruti it is) not (to be understood that the Sruti refers to the Pradhana) on account of the differences (in the categories and the excess over the number of the Sankhyan categories). [I – IV – 11]

a) Vishaya :

Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

b) Samshaya :

Pancha – Pancha – Janana 25 factors

- Siddhantin
- Karya Prapancha

- Purva Pakshi
- 25 Tattvams

Background :

Brahma – Adhishtanam for creation

- Karya Prapancha
- Vyakta Prapancha

- Karana Prapancha
- Avyakta Prapancha

- Brahman is Adhishtanam for both and different from both Karya, Karana Vilakshana Brahman.
- 1st half of Brihadaranyaka Upanishad Mantra – Chapter 4 – 4 – 17 - Karya Karana Adhishtanam.
- 2nd half – that Brahman is I – myself – Aikyam.
- One who knows Karya – Karana Adhara as Aham Asmi – Yatha Vidwan, becomes Mukta, immortal (Phala Sruti).
- In that Adhara Brahman is Pancha Pancha Janya – Maya Padartha, products.

Akasha – 3 Meanings

Rudhi Artha

- Popular meaning
- Element : Space
- Taittiriya Upanishad
- Karya Prapancha

Avyakrutam Karana Prapancha

- Brihadanyaka Upanishad Akshara Brahmanam.
- For Akasha Avyatatam, substratum of Hiranyagarbha.

Akasha

- Brahman
- Karya Karana Vilakshana Adhishtanam.
- Tal Lingaat
- Chandogya Upanishad
- Immortal

(1) Purusha – Karya Karana Vilakshanam

(2) Moola Prakrti / Maya / Avyaktam

23 Products

(3) Cosmic Buddhi - Mahat

(4) Cosmic – Ego - Ahankara

- Non-products
- Anaadi

5

6 - 10

11 - 15

16 - 20

21 – 25

Mind

5 Jnana Indriyas

5 Karma Indriyas

5 Subtle elements

5 Gross elements

Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्गोनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

Gita :

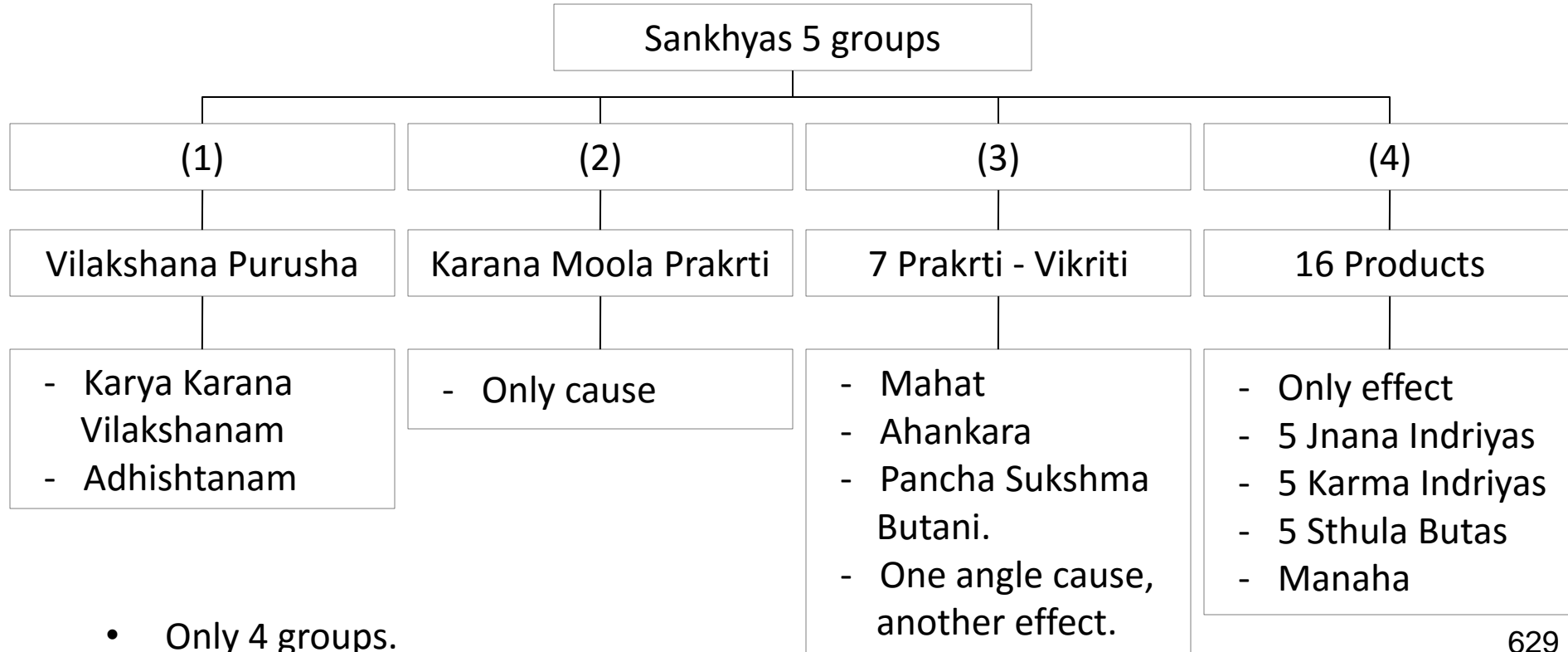
महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses...
[Chapter 13 – Verse 6]

Vyasa :

a) 25 tatvams can't be 5 group.

- No common factor.
- Ungroupable nature, distinct factors.



b) 25 principles based on Atma Adhara for 25 principles :

- If first Pancha is 25, next part refers to Atma + Akasha = 27.
- Upanishad says Akasha separately.

Shankara :

- Adjective five can qualify only noun – not another adjective.
- Janaha = People not Tatvam.
- Should be read as Pancha Jana.
- 5 groups of 5 organs – mentioned in Brihadaranyaka Upanishad Chapter IV – IV – 18.

प्राणस्य प्राणमुत चक्षुषश्चक्षरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś uta
śrotrasya śrotram, manaso ye mano viduḥ,
te nicikyur brahma purāṇam agryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [IV – IV – 18]

- Brahman is the innermost self, inferred by the function of 5 sense organs.

199. Sutra 12 : [Topic 34 – Sutra 118]

प्राणादयो वाक्यशेषात् ।

Pranadayo vakyaseshat ।

(The Panchajanya or the five people referred to are) the vital force etc., (as is seen) from the complementary passage. [I – IV – 12]

Panini Grammar Rule :

इदं गोण्याः ॥ ५० ॥

The short is substituted in the place of goni, when the Taddhita affix is elided by luk. [II – I – 50]

- If 1st word of compound is numeral or direction, five or east, compound word itself becomes noun.
- Number loses its significance and becomes another Padartha.

Example :

- Sapta Rishi.
- Noun refers to another Padartha not 7 sages belonging to Sapta Rishi = Vishwamitra, Marichi, Atri, Vasishtha, Brighu, Kulaha, Kratu, Kulasya.
- Pancha Jana in Brihadaranyaka Upanishad in 4 – 1 – 18 is 5 organs (Karanams).

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

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Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [IV – IV – 18]

- Prana, Chakshu, Srotram, Vak, Manaha...
- Substratum of all Karanams is Atma – Pancha Janaha.
- Chapter 4 – 4 – 18 is Keno mantra of Brihadaranyaka Upanishad.

Word Analysis :

a) Prana – Aadhi :

- Prana and other 3 organs mentioned in Brihadaranyaka Upanishad 4 – 4 – 18.

b) Vakya Seshat :

- In subsequent text supports Atma as Adharam.

200. Sutra 13 : [Topic 34 – Sutra 119]

ज्योतिषैकेषामसत्यन्ने ।

Jyotishaikeshamasatyanne ।

In the text of some (the Kanva recension) where food is not mentioned (the number five is made up) by 'light' (mentioned in the previous verse). [I – IV – 13]

Word Analysis :

a) Ekesham :

- For some, Kanva version of Brihadaranyaka Upanishad (Not Madhyandika version), Annam missing.

b) Anne Asti :

- Take Jyoti – of Brihadaranyaka Upanishad 4 – 4 – 16 or Annam of 4 – 4 – 18 as 5th factor.

यस्माद्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

yasmād arvāk samvatsaraḥ ahobhiḥ parivartate,
tad devā jyotiṣāṁ jyotiḥ āyur hopāsate'mṛtam II 16 II

Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.
[IV – IV – 16]

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś uta
śrotrasya śrotram, manaso ye mano viduḥ,
te nicikyur brahma purāṇam agryam II 18 II

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [IV – IV – 18]

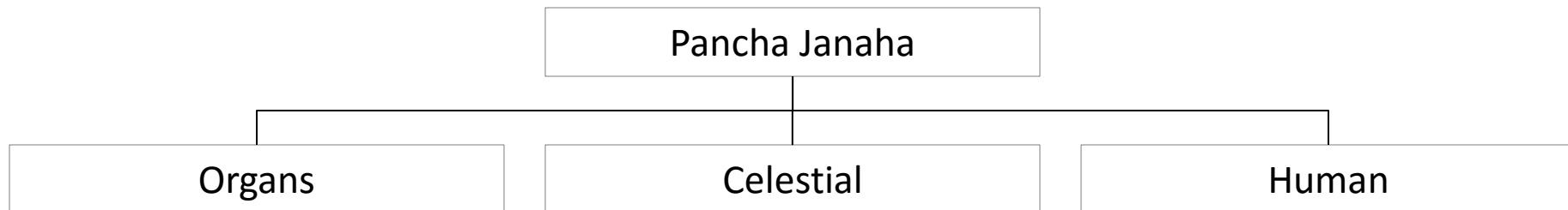
Shankara :

a) Pancha Janaha:

- 5 Celestial beings, citizens of higher Lokas, Pitrus, Devas, Gandharvas, Yaksha Raksha.

b) Rig Veda Samhita :

- Brahmana, Kshatriya, Vaishya, Shudra, Nisheda (Born of intercaste).



- Does not support Sankhya.

Conclusion - Sankhyo apa Adhikaranam :

a) Vishaya :

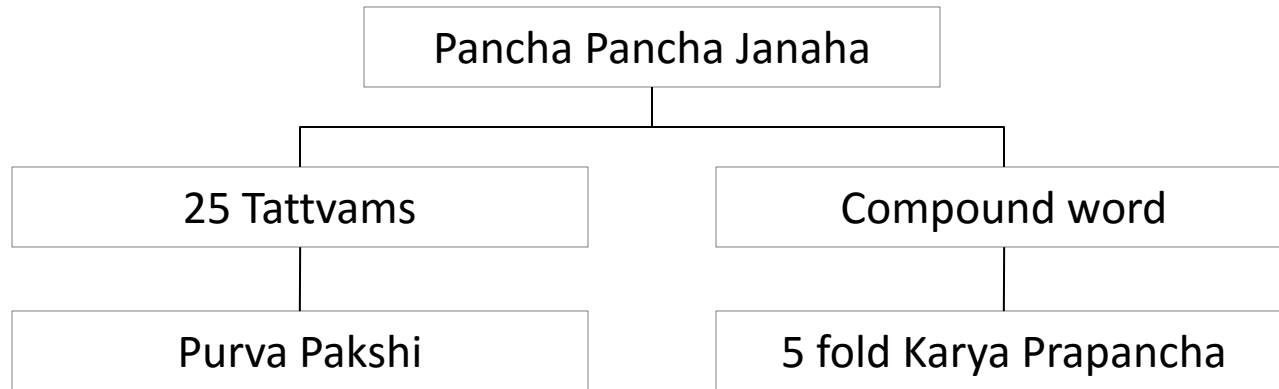
- Pancha Janaha – Brihadaranyaka Upanishad 4 – 4 – 17.

**यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥**

**yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥**

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

b) Samshaya :



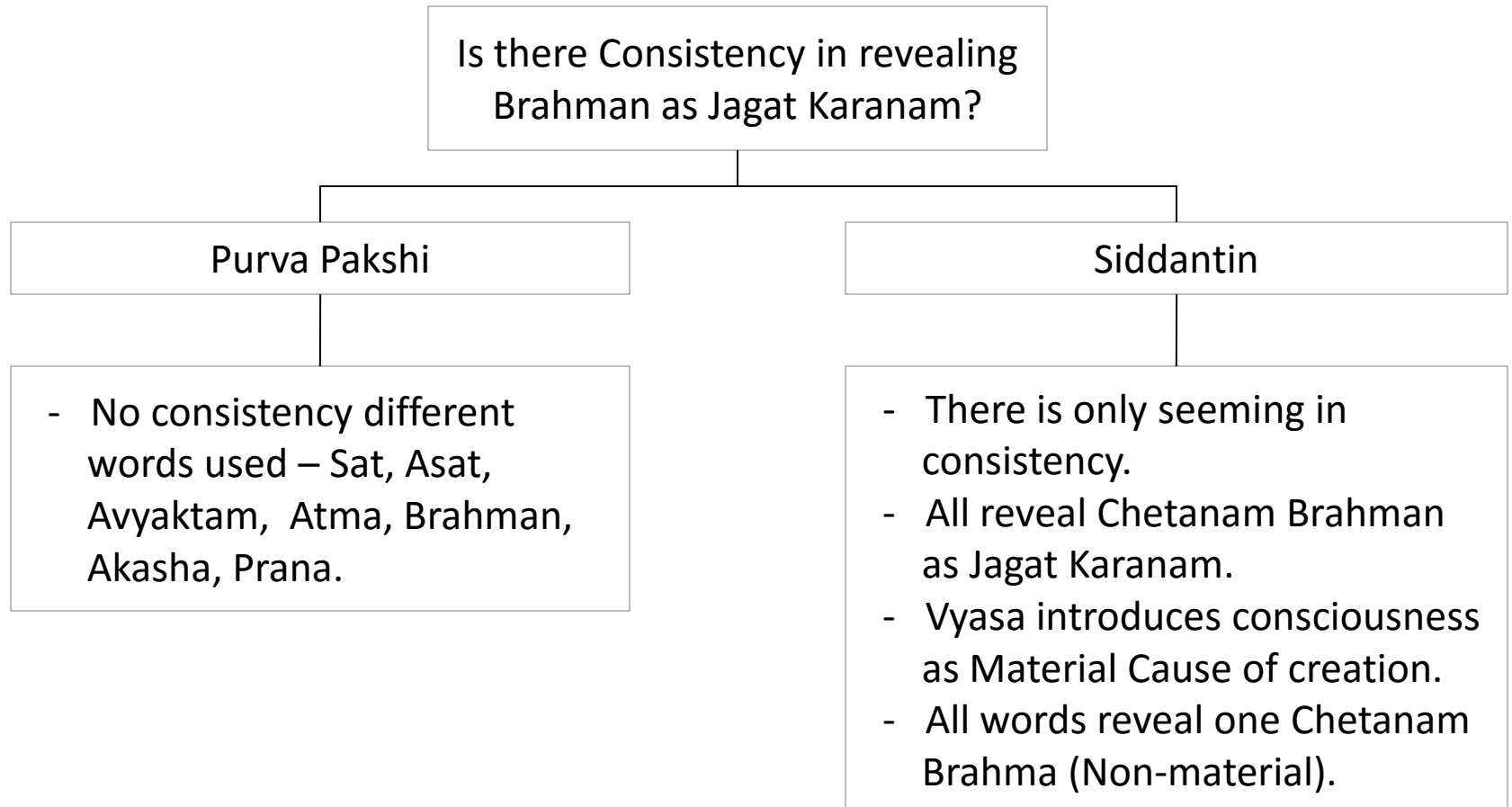
- 1st Sutra – Refutes Purva Pakshi.
- 2nd and 3rd Sutra – Siddhantins interpretation.

Kaaranadhikaranam – 2 Sutras

a) Vishaya :

- Jagat Karanam Brahman Bodhaka Sruti Vakyams.

b) Samshaya :



Srishti Vakhyams

Taittiriya Upanishad

3 – 1

- Chetana Brahma
Jagat Karanam.

Aitareya Upanishad

1 – 1

- Atma = Jagat Karanam
- Atma va Agre Asit.
- Aapnoti Sarvam iti Atma = Paramatma.
- Before Srishti Atma was there.
- Lokas, Loka phala, Annam, Jiva created later.

Chandogya Upanishad

6 – 2 – 1

- Sat = Jagat Karanam
- Brahman has to be Chetanam because Brahman Visualised.

Brihadaranyaka Upanishad

1 – 4 – 7

- Avyakrutam, Unmanifest = Jagat Karanam.

Taittiriya Upanishad

2 – 7

- Asat = Jagat Karanam.

Taittiriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

bhrgurvai varunih varunam pitaramupasasara,
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti ॥ 1 ॥

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, “O revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, prana, the eyes, the ears, the mind and the speech – are Brahman”. [III – I – 1]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहु रसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तद्विदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्नेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदं यमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,
ātmety evopāsīta, atra hi ete sarva ekam bhavanti. tad etat padanīyam
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai
padenānuvindet. evaṁ kīrtim ślokaṁ vindate ya evaṁ veda II 7 II

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in it source. People do not see It, for (It) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ।
को ह्येवान्यात्कः प्राण्यात् ।
यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yad-vaitatsukrtam raso vai sah,
rasagm-hyevayam labdhvanandi bhavati,
ko hyevanyat-kah pranyat
yadesa akasa anando na syat,
esa hyevanandayati || 2 ||

This which was self-made.. That is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. [II – VII – 2]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Purva Pakshi :

- Where is Samanvaya – Consistency?
- You don't have Veda support.
- Come to Tarqa – I win.

1st Chapter of Brahma Sutra :

- Weak on logic.
- Purva Pakshi – Logic appears stronger.
- Leans on Veda Pramanam.

2nd Chapter :

- Vyasa refutes Purva Pakshi by logic.
- Tarqa Pradhanam.

202. Sutra 14 : [Topic 35 – Sutra 120]

कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः। Karanatvena chakasadishu yathavyapadishtokteh ।

Although there is a conflict of the Vedanta texts as regards the things created such as ether and so on, there is no such conflict with respect to Brahman as the First Cause, on account of His being represented in one text as described in other texts. [I– IV– 14]

- Refutes Viganam (Virodham) inconsistency.

Word Analysis :

a) Yatha Vyapadishta :

- Because of mention of same Brahman.

b) Karanatvena :

- As cause.

c) Akadishu :

- w.r.t. space etc.

d) Na Cha :

- There is no inconsistency at all w.r.t. causal status of Brahman w.r.t. universe.

e) Yatha Vyadishta Uktehe :

- Same entity in one upanishad said in all upanishads - Taittiriya Upanishad, Aitareya Upanishad, Brihadaranyaka Upanishad, Chandogya Upanishad.

f) Uktam :

- Stated as cause of space.
- Hence no inconsistency w.r.t. causal status of Brahman for the Universe.

203. Sutra 15 : [Topic 35 – Sutra 121]

समाकर्षात् ।

Samakarshat ।

On account of the connection (with passages treating of Brahman, non-existence does not mean absolute Non-existence) [I – IV – 15]

Background :

Sankhya Purva Pakshi Says :

- Vedanta has no support of veda.

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

- How Asat is Brahman?

Gita : Arjuna

- How you taught Surya?

Vyasa :

- Answer in this Sutra – arrive at meaning of Asat as per flow of teaching – context.

1st Anuvaka :

a) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

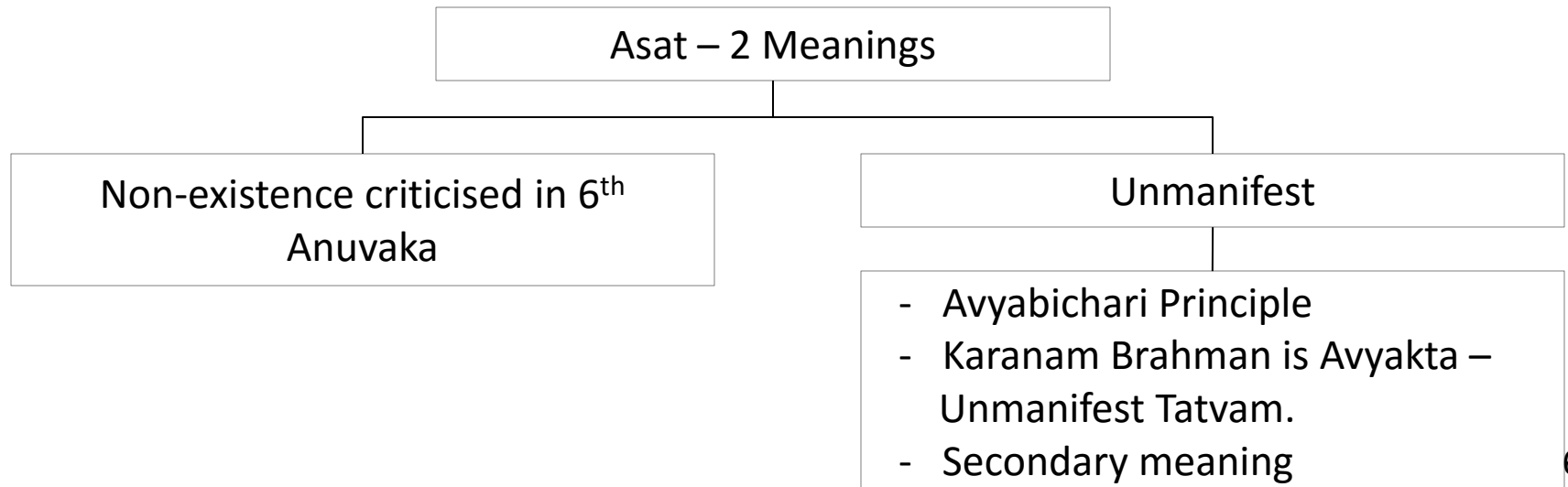
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman is a positive entity in Pancha Kosha Guha – It is Upadana Karanam of Jagat.

b) 6th Anuvaka :

- Brahman as Nimitta – Jagat Karanam revealed.
- Brahman is Sat in Anuvaka 1 – 6.

Shankara :



Argument No. 1 :

- Verb Asat is unmanifest, not nonexistence as per flow of topic.

Argument No. 2 :

- Before creation, existence alone was there in unmanifest – Nama Rupa dormant form.

Example :

- Ghee in milk as though in dormant non-existent form is unmanifest form, Avyavaharam.
- Asat is not non-existence.

Argument No. 3 :

Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः

सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

Kutastu khalu somyaivam syaditi hovaca kathamasatah sajjayeteti :

Satteva somyedamagra asidekamevadvitiam II 2 II

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

- Condemns non-existence Shunyam.

Word Meaning : Purva Pakshi

- Samyat Asamantat Karshati
- You are only dragging Brahman (figuratively said) Shankara adds another Purva Pakshi.

Creation consists of

Karanam

- Accept consistency
- One Karanam Brahman
- Padas different, Padarthas Non-different.

Karyam

- Inconsistency in Arrival of creation.
- Hence Sastram Na Pramanam.

Krama

Gradation

- One by one
- Taittiriya Upanishad :**
- 5 elements and Annam.
 - Subtle element first, gross later.
- Chandogya Upanishad :**
- 3 elements.

Akarma

- At once, simultaneous
- Taittiriya Upanishad :**
- Brahman becomes everything.
 - Niruktam cha, sokamyata... [II – VI – 3]

Vithkarma

- Reverse Order.
- Kaivalya Upanishad :**
- Etasmat Jayata Pranaha... [Verse 15]

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhārīṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

Shankara Answer :

- Explained in Brahma Sutra Chapter 2 – 3 – 1.

न वियदश्रुतेः ।

Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

Abyupethya Vada :

- Let us assume inconsistency.
- Vedas have no interest to teach duality in creation – No Tatparyam.
- How to arrive at central theme of upanishads? Shad lingas.

a) Upakrama – Upasamhara :

- Start of Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1]

- Ends with : Advaitam.

b) Repetition – Abhyasa :

- Upanishad repeats karanam Brahma not karyam jagat.

Kaivalya Upanishad : Start

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

End :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

c) Apoorvata :

- Without Sruti we all know Dvaitam Jagat.. Me and world.
- With Sadhana Chatushtaya Sampatti learn Advaitam Brahman.

d) Phalam :

- For Srishti Jnanam no Phalam.
- Forget Panchikaranam, Mukti not affected.
- Advaitam Brahma Jnanena Moksha Prapti.
- Phalam Uktam.
- Srishti is Artha vada, never glorified. It is criticised.

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

**Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥**

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

d) Yukti – Logic :

Logic supports Upapatti - creation

Karanam Brahman

- Know Satyam
- Adhishtanam
- Be free of Bondage to Body and Mind.

Karya Prapancha

- Mithya
- Upanishad not serious
- Don't bother about 5, 3, 1, elements, Panchikaranam.
- Viganam – inconsistency accepted.
- Not defect because Sruti has no Tatparyam.

Purva Pakshi :

- If no Tatparyam, no seriousness at all, why Sruti introduces and negates?
- Why put leg in mud and wash later, if no Tatparyam.

Shankara :

- Srishti introduced as a means not an end in itself.
- Karana Bodhanartham Srishti Uchyate Natu Srishti Bodhanartham.
- Vaitatya and Advaita Prakaranam of Mandukya elaborates on this.

Mandukya Upanishad :

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदिताऽन्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

Mrllloha-visphu-lingadyaih srstirya codita-'nyatha I
upayah so'vataraya nasti bhedah kathancana II 15 II

The scriptural statements illustrated by the examples of earth, iron, sparks, etc., - regarding the idea of the world created or otherwise – can serve ultimately the purpose of explaining only the unity of the individual-Self with the Universal-Self. In fact multiplicity does not exist at all. [III – K – 15]

- Srishti Varnanam not to establish Srishti but to reveal Adhishtanam.

Example :

- In construction of floor, Bamboos introduced and removed.
- Not bothered about Alankara of Bamboo.

Adhyaropa	Apavada
<ul style="list-style-type: none"> - Introduce Bamboos - Introduce Srishti 	<ul style="list-style-type: none"> - Remove Bamboo - Negation of Srishti

Aim :

- Come to Nishprapancha Brahman.
- Karyam – not Dushanam but Bushanam, Alankaram Ornament.
- Inconsistency in Srishti is favourable to Advaitin.
- Braheiva Jagat Karanam natu pradhanam of Sankhya.
- Hence Vedas support me.

Conclusion :

- Brahman as Jagat Karanam has consistency.
- There is seeming inconsistency as different words are used – Asat, Avyakrutam. All reveal Chetanam Brahman as Karanam Vyasa introduces consciousness as material cause of creation, unique to Vedanta.
- Normally material cause is matter.
- Only Vedanta says Chetanam is Jagat Karanam.
- Words used – Sat, Asat, Avyakrutam, Atma, Brahman, Akasha, Prana. All are Nama, names – substance one Chaitanyam.
- All refer to one Chetana Jagat Karanam only.

Balakihi Adhikaranam or Karanantara Adhikaranam

Chapter 1 – 4th Pada :

- 1 – 4 Adhikaranams – no Sruti support for Sankhya Philosophy.
- There is Sruti support for Vedantic teaching – Chetana Jagat Karana Vada.

a) Vishaya :

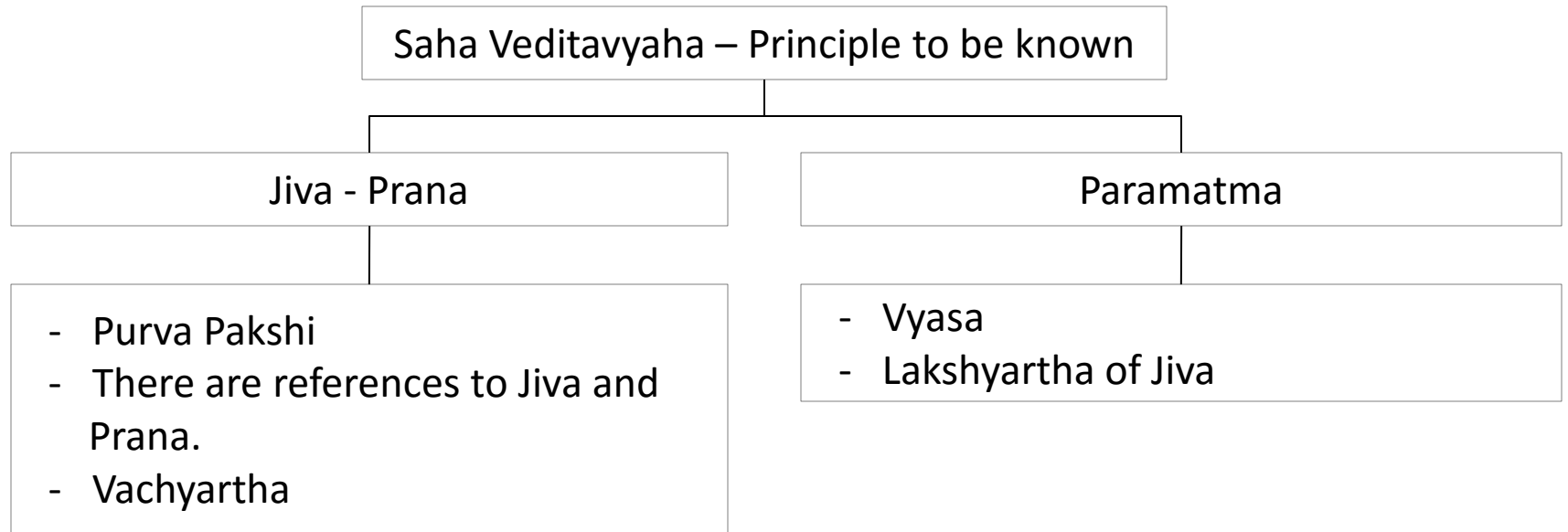
- Rig Veda – Kaushitaki Upanishad. (Upanishad has 4 Chapters)

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वाक्सर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
प्रतिबुध्यते यथान्नेर्ज्वलतो विस्फुलिङ्गा
विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalaake purusho.ashayishta
yatraitatadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhayah || 19||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmaṇa. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King [1](#).' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

b) Samshaya :



What is subject matter to be known?

Background :

श्रुतत्वाच्च ।	Srutatvaccha ।
And because it is directly stated in the Sruti (therefore the all-knowing Brahman alone is the cause of the universe). [I – I – 11]	

- Prathardanadhi Adhikaranam also Kaushitaki Upanishad.
- Gargya Ajata Shatru Samvada.
- Same as in Brihadaranyaka Upanishad – Chapter 2 – Section 1 & Chapter 5.
- Gargya = Balakihi
- Mothers name Balakahe.

- In both Sutras students name is name of Adhikaranam.

Ajata Shatru	Gargya
<ul style="list-style-type: none"> - Kashi Raja - Jnani - Offers 1000 cows - Says neti, neti - Through Avasta Traya Viveka, Brahman taught in Brihadaranyaka Upanishad and Kaushitaki Upanishad. - Paramatma is Karanam Brahma, creator of Devatas. 	<ul style="list-style-type: none"> - Starts teaching Saguna Brahman. - Aditya Devata Purusha as Brahman. - Sophadika Brahman - Brahman with limited attributes, Devatas. - Balakahi introduces 11 Devatas – Chandra, Agni, Nakshatra, Vayu... Karyam Brahman. - Did not know Nirguna Brahman. - Humbled, Surrenders becomes disciple. - Universe is Pratyaksham, Karyam of Ishvara.

205. Sutra 16 : [Topic 36 – Sutra 122]

जगद्वाचित्वात् ।

Jagadvachitvat ।

(He, whose work is this, is Brahman) because (the 'work') denotes the world.[I–V –16]

- Siddanta Sutra – Saha Veditavyam.
- You should know that Paramatma whose creation is this Jagat.
- Brahmeiva Samashti Jagat Karanam Bavanti.

a) Jagat – Vachi :

- Word Karma in Kaushitaki Upanishad – Chapter 4 – 19 – refers to universe.

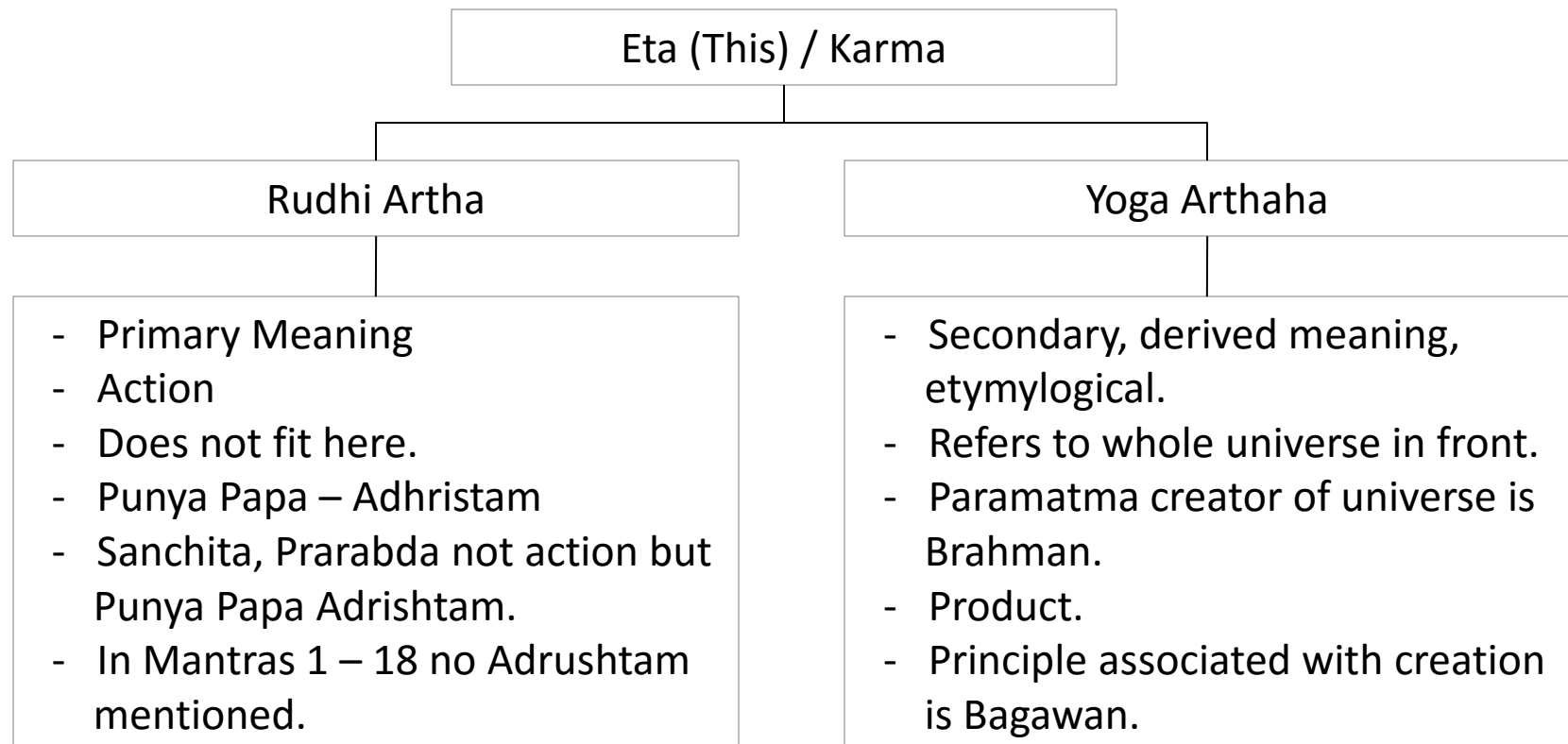
तं होवाचाजातशत्रुर्यत्रैष एतद्वालाके पुरुषोऽशयिष्ठ
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
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सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
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आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatraitadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
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shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhyah || 19||

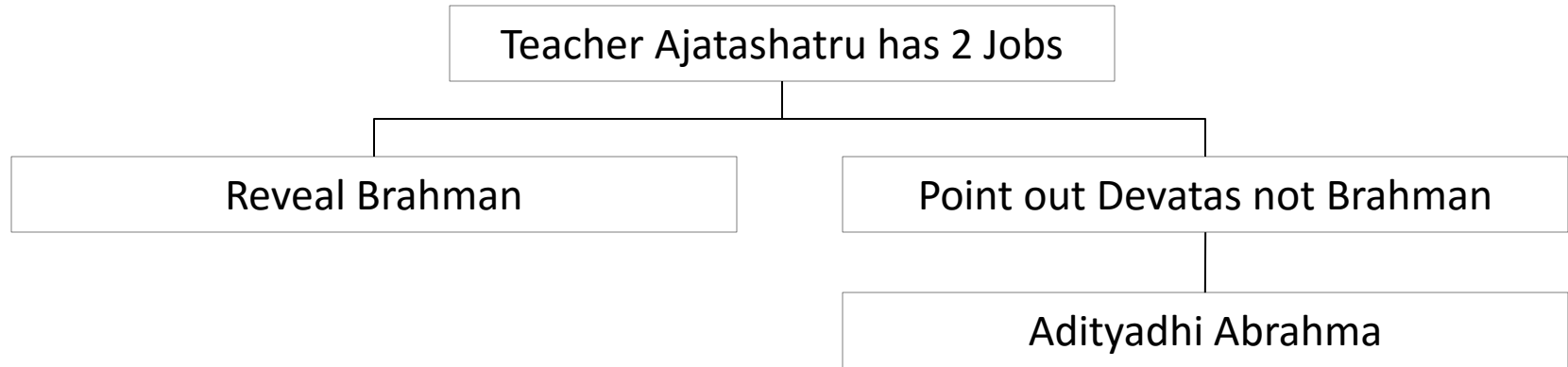
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Purva Pakshi :

- In which dictionary Karma = Jagat? Karma = Action.



- Balaki had taken Purusha Devas as Brahman.

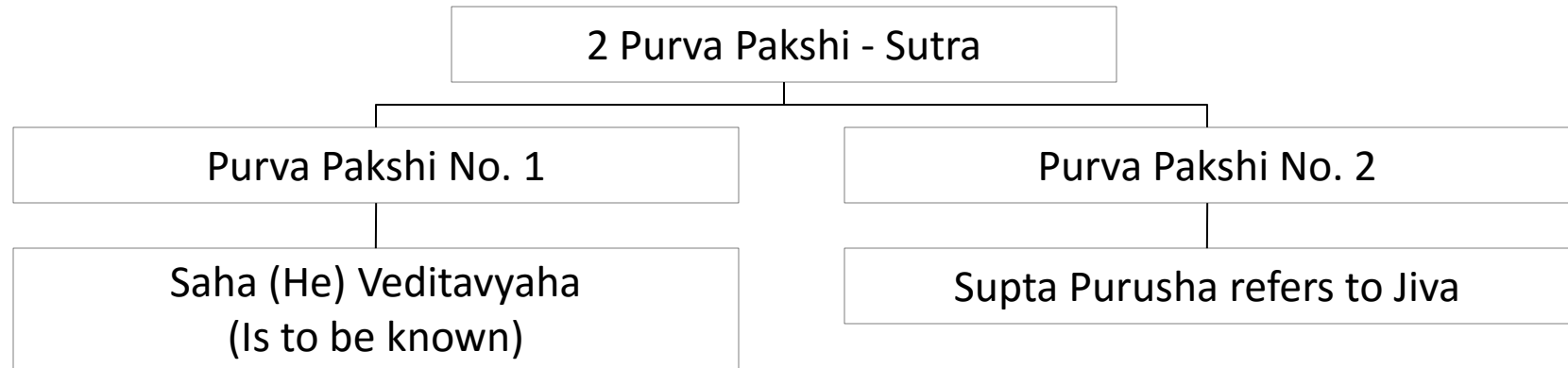


206. Sutra 17 : [Topic 36 – Sutra 123]

जीवमुख्यप्राणलिङ्गात्नेति चेत्तद् व्याख्यातम् । Jivamukhyapranalinganneti chet tad vyakhyatam ।

If it be said that on account of the inferential marks of the individual soul and the chief Prana (Brahman is) not (referred to by the word 'matter' in the passage quoted), (we reply) that has already been explained. [I – IV – 17]

- Saha not Paramatma. In Later portion upanishad talks about Jiva and Prana.



Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिन
स्वास्त्यथा श्रेष्ठैः स्वैर्भुङ्क्ते यथा वा श्रेष्ठिन
स्वा भुञ्जन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ।
यथा श्रेष्ठी स्वैरेव वैतमात्मानमेत आत्मनोऽन्ववस्यन्ति
यथा श्रेष्ठिन स्वाः स यावद्ध वा इन्द्र एतमात्मानं न
विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा विजज्ञावथ
हत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं
स्वाराज्यमाधिपत्यं पर्येति तथो एवैव विद्वान्सर्वेषां
भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं
वेद य एवं वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinan
svastadyatha shreshthaih svairbhunkte yatha va shreshthinan
sva bhunjanta evamevaisha prajna atmaitairatmabhirbhunkte ।
yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti
yatha shreshthinan svah sa yavaddha va indra etamatmanan na
vijajnau tavadenamasura abhibabhuvuh sa yada vijajnavatha
hatvasuranvijitya sarvesham bhutanan shraishthyan
svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham
bhutanan shraishthyan svarajyamadhipatyam paryeti ya evan
veda ya evan veda || 20 ||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- Eshaha Prajnyatam Sarvaan Bunkte.
- This conscious being experiences the world.
- Chetana bokta = Jiva.
- How Jiva is creator of Devata?
- Etesham Purusha?

1st Answer :

- Jiva is creator of Devatas because of Punya Karma.

2nd Answer :

- Jiva has to exhaust Punya Papa Karma, possible only through Sukha Dukha Anubava.
- 3 required for Karma exhaustion – sense organs, sense objects, Devatas.

Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The “Seat” (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- 5 factors of action – Body, ego, sense organs, devatas, sense objects.
- Only when we experience world, Punya Papa exhaustion happens.

Gita :

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called ‘work’ (action). [Chapter 8 – Verse 3]

- Karma = Cause of Universe, without Surya Devata, Chakshu can’t function.
- Hence Jiva indirectly responsible for arrival of Devatas.

Purva Pakshi No. 1 :

- Jiva Mukhya Prana lingaat iti chet.
- One should know that Jiva who is indirect creator of all Devatas and who is associated with Punya – Papa Karmas.

Purva Pakshi No. 2 :

- Prana is Hiranyagarbha at Samashti level.
- Out of Samashti, Vyashti Devatas must come.

Katho Upanishad :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

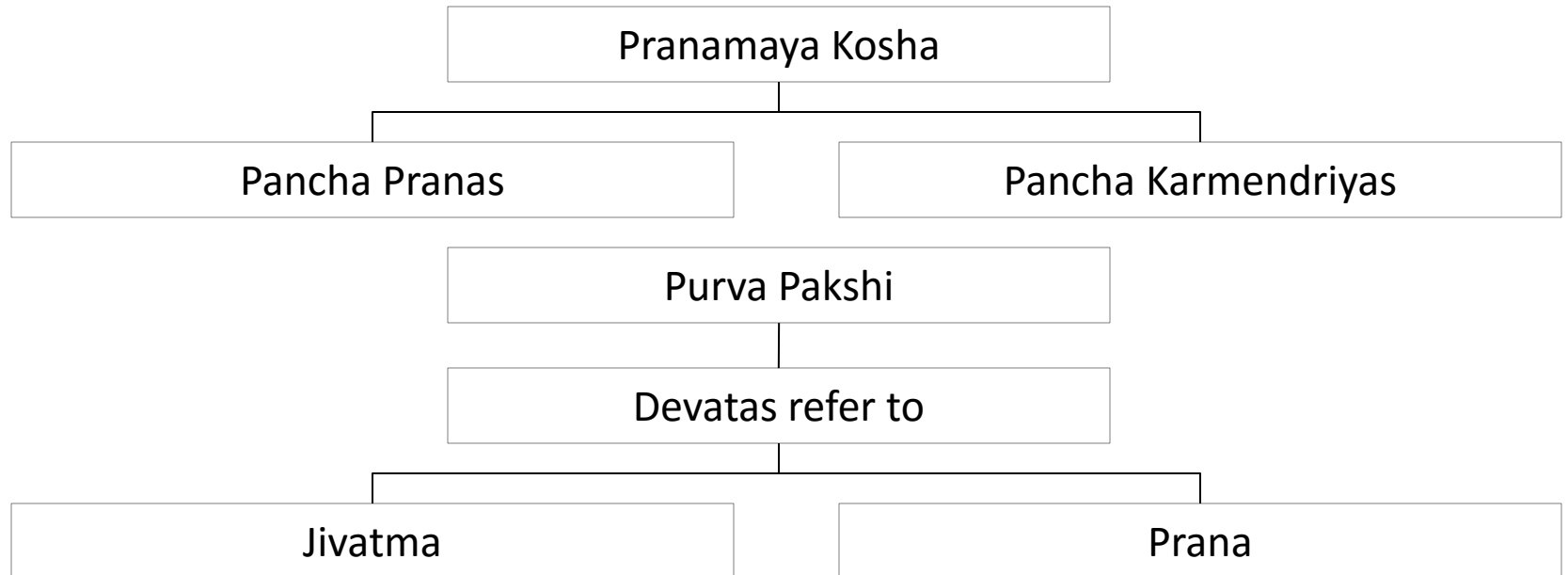
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Yatas-codeti suryo astam yatra ca gacchati,

Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond.
This is indeed That. [II – I – 9]

- All Devatas resolve into Hiranyagarbha.



Vyasa : Kaushitaki Upanishad

गार्ग्यो ह वै बालाकिरनूचानः संस्पष्ट आस सोऽयमुश्चिनरेषु
संवसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति
सहाजातशत्रुः काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तं होवाच
अजातशत्रुः सहस्रं ददमस्त एतस्यां वाचि जनको जनक इति
वा उ जना धावन्तीति ॥ १ ॥

gargyo ha vai balakiranuchanah sanspashta asa soayamushinareshu
sanvasanmatsyeshu kurupanchaleshu kashivideheshviti
sahajatashatrun kashyametyovacha brahma te bravaniti tan hovacha
ajatashatruh sahasran dadmasta etasyan vachi janako janaka iti
va u jana dhavantiti || 1 ||

There was formerly Gârgya Bâlâki, famous as a man of great reading; for it was said of him that he lived among the Uśînaras, among the Satvat-Matsyas, the Kuru-Pañkâlas, the Kâsî-Videhas. Having gone to Agâtasatru, (the king) of Kâsî, he said to him: 'Shall I tell you Brahman?' Agâtasatru said to him: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, "Ganaka (the king of Mithilâ) is our father (patron)."' [Chapter 4 – Verse 1]

- Upakrama – Chapter 4 – Verse 1
- Ajata Shatru = I want to talk about Brahman (Not Jiva or Prana).
- Upasamhara – Chapter 4 – Verse 20
- Talks of Phalam – Moksha of learning Brahman.
- Jiva, Prana Jnanam can't give Moksha.
- If Prana is Jeeva, creator of Devatas, it will be only relative creator not Absolute.
- **Hiranyagarbha :**
 - Created by Paramatma.
 - Creator of Devatas. Relative meaning.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1] 663

- Paramatma = Absolute cause.
- How does Vyasa explain Prana and Jiva in Kaushitaki Upanishad Chapter 4 – Verse 20?
- Prana used in meaning of Brahman in some context.

a) Mundak Upanishad :

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi I
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah II 4 II

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabberings. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

b) Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतन-मलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति २

Sa yatha sakunih sutrena prabaddho disam disam patitvanyatrayatanamalabdhva
bandhanamevopasrayata evameva khalu somya tanmano disam disam
patitvanyatrayatanamalabdhva pranamevopasrayate pranabandhanam hi somya mana iti II 2 II

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prana, the vital force. The mind, O Somya, is tied to prana. [6 – 8 – 2]

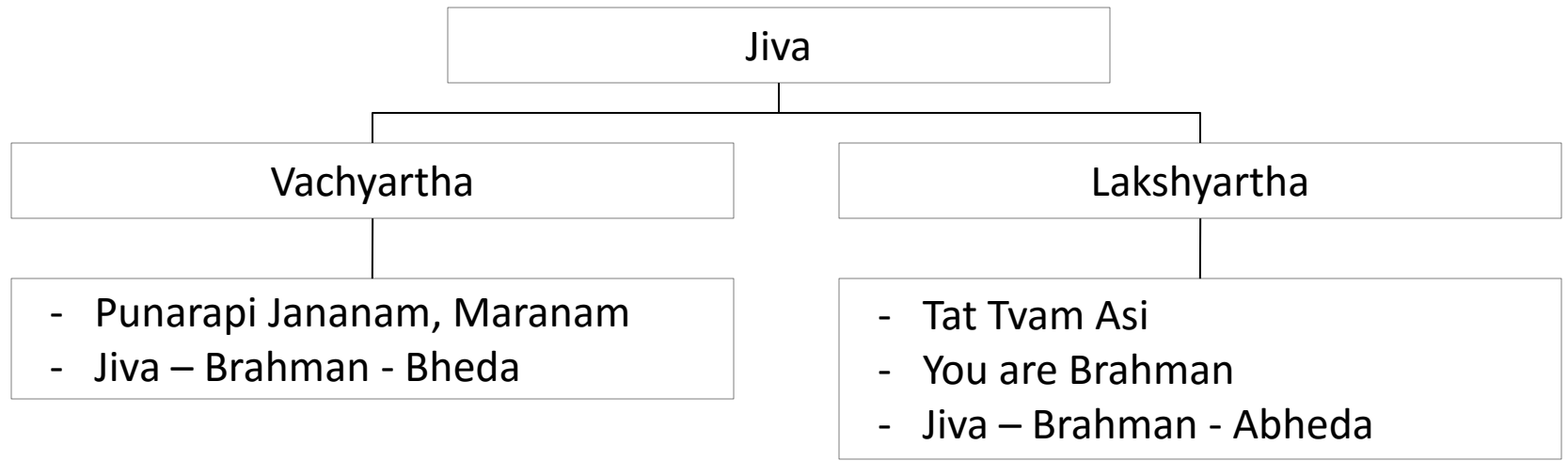
c) Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Verse 2]

- Prana = Brahman.



Word Meaning :

a) Jiva :

- Because of Jiva and Prana reference in Kaushitaki Upanishad Chapter 4 – Verse 20, Brahman is not subject matter.

b) Tad Vachyarthā : Vyasa

- It has been answered in Brahma Sutra Chapter 1 – 1 – 31.

जीवमुख्यप्राणलिङ्गान्नेति चेत् न उपासात्रैविध्यात् आश्रितत्वादिह तद्योगात् ।

Jivamukhyapranalinganneti chet na upasatraividhyat asritatvadiha tadyogat ।

If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana. [1 – 1 – 31]

- Sense organs called Prana in some context.

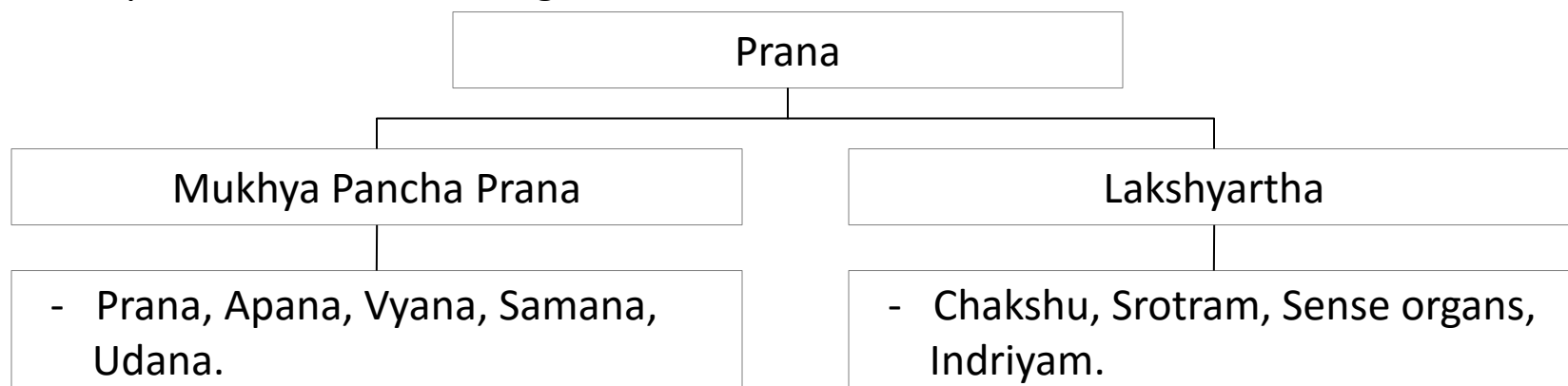
Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।
sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- Sapta Prana = 5 sense organs + mind + intellect.



c) Lingaat :

- Because of reference in Kaushitaki Upanishad Chapter 4 – Verse 20.

d) Na :

- Brahman is not subject matter. If this is objection by Purva Pakshi, such objection is negated.

207. Sutra 18 : [Topic 36 – Sutra 124]

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके । Anyartham tu Jaiminih prasnavyakhyanaabhyamapi chaivameke ।

But Jaimini thinks that (the reference to the individual soul in the text) has another purpose on account of the question and the reply; moreover, thus some also (the Vajasaneyins) (read in their text or recension). [I – IV – 18]

- Jaimini, disciple of Vyasa, author of Purva Mimamsa supports our conclusion.
- Jiva and Prana referred in this section introduced only to reveal Paramatma.

Example :

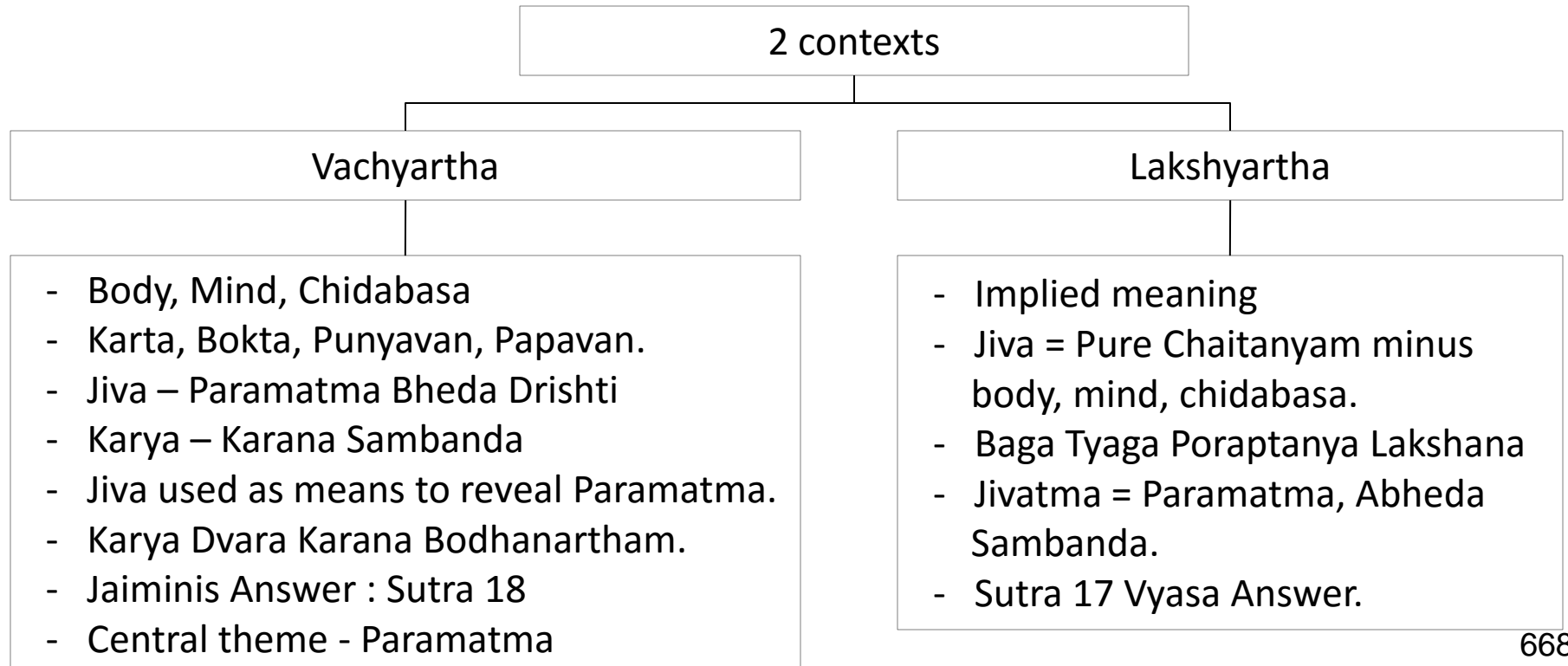
- Sleeping person called by names does not wake up.
- Jiva is resolved, lying dormant in some place, therefore not responding.
- Where was Jiva lying dormant in sleep?
- From where does Jiva come out of sleep?
- **Gargya does not know :**
Locus to where Jiva goes to sleep.
- Source from which Jiva comes into waking.
- Jiva merges into Paramatma during sleep and arises from Paramatma in waking.
- **Some idea in Taittiriya Upanishad :**

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- During Srishti Jiva comes out from Paramatma and during Pralayam enters into Paramatma.
- Jiva topic as means of revealing Paramatma.
- In all Vedantic texts, Primary theme is Paramatma.
- What is role of Jiva – discussion?
- Two contexts of Jiva discussion.



Example :

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Dva Suparna – 2 Birds when separately introduced, Jivatma is means to reveal Paramatma.

Definition of Paramatma :

- Paramatma is Karanam from which Jiva rises and into which Jiva resolves (Locus, Adhara).
- In Supta Purusha Drishtanta.
- Jiva = Vachyarthā = Means to reveal Paramatma, not identical with Paramatma.

Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष चिज्ञान-
मयः पुरुषः, क्वैष तदाभूत्, कुत एतदागादिति ; तदु ह न
मेने गार्ग्यः ॥ १६ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt,
ya eṣa vijñānamayaḥ, puruṣaḥ, kvaiṣa tadābhūt,
kuta etad āgād iti. tad u ha na mene gārgyaḥ ॥ 16 ॥

Ajatasatru said, When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come? Gargya did not know that. [II – I – 16]

Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुतोऽभूद्य एष विज्ञान- मयः
पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय
आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति
नाम ; तद्गृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः,
गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha haitat
puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati, gṛhītā vāk,
gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ ॥ 17 ॥

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

Word Analysis :

a) Anyartham Tu :

- However, for another purpose.

b) Jaimini :

- Refers to Jiva for another purpose.

c) Prashnav – Vakhyam :

- Proved by Question and Answer.
- Kaushitaki Upanishad – Question – Chapter 4 – Verse 18

Answer – Chapter 4 – Verse 19

d) Api cha :

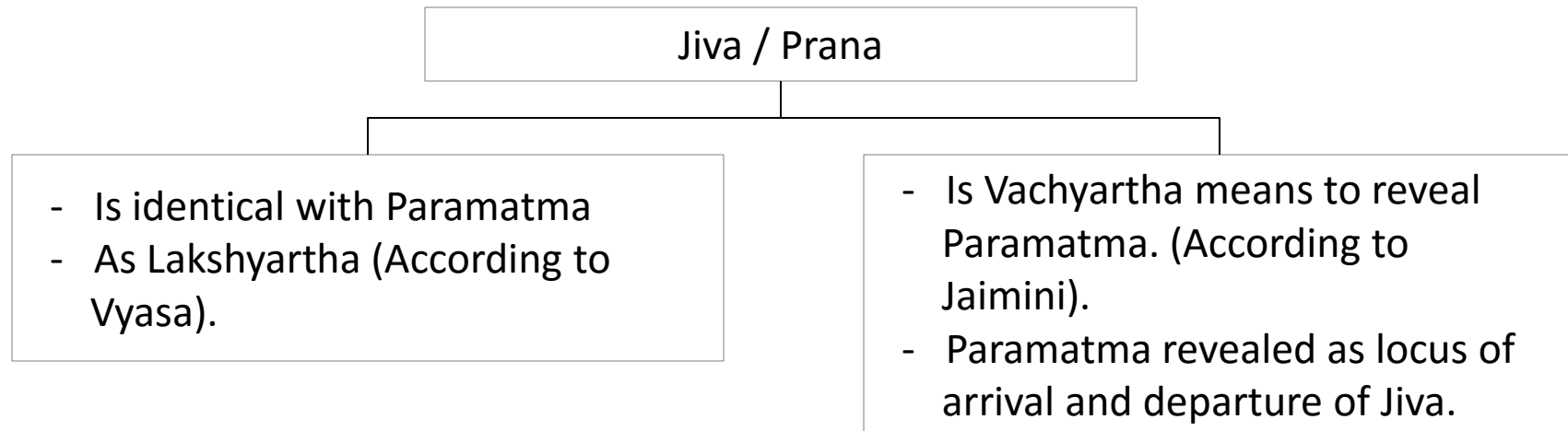
- Moreover, Brihadaranyaka Upanishad – Question - 2nd Chapter – 1st Section – Verse 16
Answer – 2nd Chapter – 1st Section – Verse 17

e) Eke :

- Some other Branches of Vedas also reveal this.

f) Evam :

- Reveals Jivatma as means to reveal Paramatma.

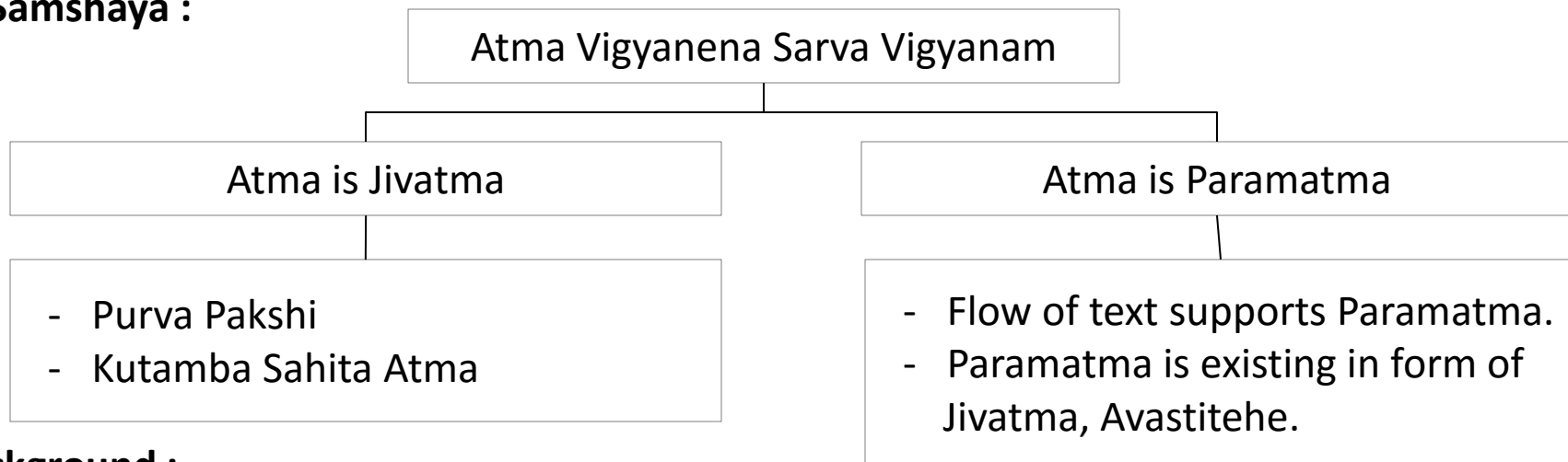


Conclusion :

- Paramatma alone is subject matter as Lakshyarth of Jiva in Kaushitaki Chapter 4 – 19.

a) Vishaya : Brihadaranyaka Upanishad

- Meitreyi Brahmanam Chapter 2 – 4 – 5 repeated in Chapter 4 – 5 – 6.

b) Samshaya :**Background :**

- Yagnavalkya decides to take Vidwat Sanyasa leaving Meitrei and Katyayini.

Vividisha	Vidwat
<ul style="list-style-type: none"> - Sanyasa for Sravanam, gaining knowledge. 	<ul style="list-style-type: none"> - Sanyasa after knowledge. - For Nididhyasanam, keeping mind in topic of Vedanta.

Meitreyi :

- If I get all wealth of earth, will I get “Amrutatvam” – immortality, moksha?
- With possession can have external condition of comfort.

- Happiness is internal condition of mind without Agitation.
- Comfort is preference, not need. If available use it.

Brihadaranyaka Upanishad :

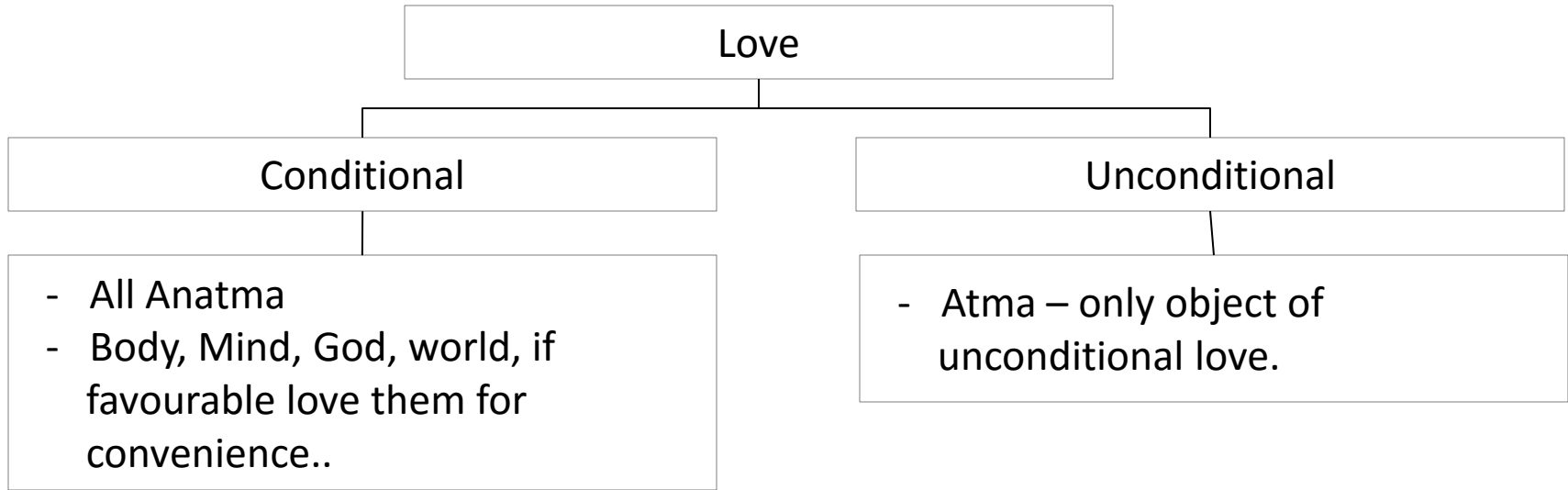
स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitavyo maitreya ; ātmani khilvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Tell me that source for happiness which is not dependent on possessions and comfort.

a) Whatever you love is for your own sake.



b) Whatever is source of love is Ananda Svarupa.

- We only love Ananda – happiness, Prema Svarupa, object of love.
- Derive – Atma is eternal source of love.

Panchadasi :

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेष्टा स्वयंप्रभा ॥७॥

Through the many months, years, ages and world cycles, past and future, consciousness is the same; it neither rises nor sets (unlike the sun) ; it is self-revealing. [Chapter 1 – Verse 7]

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, “May I never cease to be”, “May I exist forever.” [Chapter 1 – Verse 8]

- Atma alone eternal source of unconditional love.

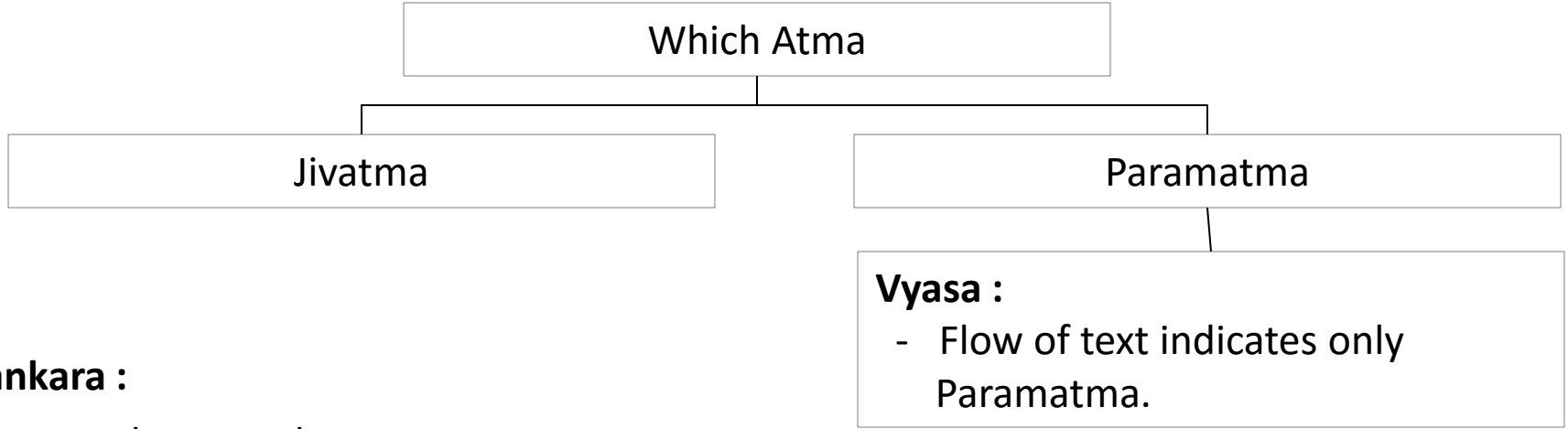
c) Since Atma is Ananda Svarupa.

- Atma va are Srotavyaha... know that Ananda svarupa Atma.

d) By knowing Atma everything is known.

- Idagum Sarvam veditavyam – Eka Vigyanena sarva Vigyanam.

Samshaya :



Shankara :

- Takes sample sentences.

a) Brihadaranyaka Upanishad :

सा होवाच मैत्रेयो, येनाहं नामृता स्यां किमहं तेन
कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī, yenāhaṁ nāmṛtā syāṁ, kim ahaṁ tena
kuryām, yad eva bhagavān veda tad eva me brūhīti || 3 ||

Then Maitreyi said, “What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).” [II – IV – 3]

- Teach me that knowledge by which I can attain immortality. Jivatma Jnanam can’t give Amrutatvam.

b) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyauḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhīya-
sitaḥ khalvare dṛṣṭe śrute mate vijñāta
ārute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Sarvagya Praptiḥi.
- By Jiva Vigyanam can't get Sarvagya Jnanam.

c) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

Brahma tam parādād yo'nyatrātmano brahma veda. kṣatram tam parādād
yo'nyatrātmanaḥ kṣatram veda. lokās tam parādur yo'nyatrātmano
lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni
tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād
yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram, ime
lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self.
[II – IV – 6]

- Sarvatma Bava Vakhyam.
- Atma is everything – Yadayatma.
- If you know anything different from you, that object will limit you.
- Know everything as myself – “Absolute I”.
- Remedy for isolation and rejection is only Sarvatma Bava.
- Everything in creation is Paramatma alone.

d) Brihadaranayaka Upanishad : Chapter 2 – 4 – 7 to 11

- Atma is Jagat Srishti, Sthithi, Laya Karanam.

Example :

i) Srishti :

- From water mixed with wood (fuel) – smoke comes out.
- From Maya mixed with Atma = Smoky world comes out.

ii) Sthithi :

- From drum, particular sound mixed with general sound comes out.
- Can't know particular sound without general sound.
- Dundibihi, Shankha, Veena Drishtantaha.
- In and through recognition of particular words, general sound heard.
- Similarly specific existence depends on general existence – “Absolute I”.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Vishesha shabda satta – can't exist separate from Samanya Shabda – Satta.

Samanya Satta	Vishesha Satta
<ul style="list-style-type: none"> - Brahman – absolute I - Lends existence to vishesha satta. 	<ul style="list-style-type: none"> - Jagat.

iii) Laya Karanam = Samudra

- Rivers merge, resolve into ocean. Because of trend of statements in Brihadaranyaka Upanishad, Paramatma is Jagat Karanam.

Purva Pakshi :

- I can quote statements which reveal Jivatma.

i) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5

- Nobody loves wife for wifes sake but for ones self alone.
- Upanishad talks about self which has spouse, wealth, children, not nirguna Brahman.
- Yagnavalkya gives list of Bogya Vishaya. Self is Bogta Atma = Jivatma.

ii) Brihadaranyaka Upanishad : Chapter 2 – 4 – 12

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योदग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

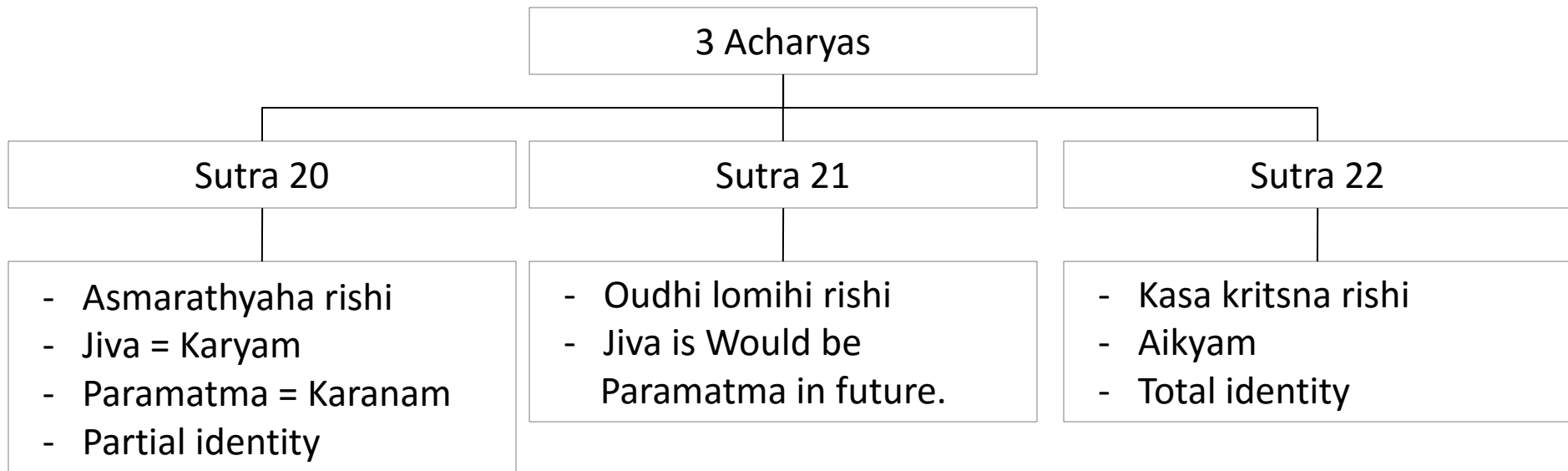
sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta,
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva,
evam vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ ॥

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt even so, my dear, this great, endless, infinite reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said yajnavalkya. [II – IV – 12]

- Vigyana Ghana – Atma Chaitanyam rises with body and resolves with Body – appearing and disappearing chaitanyam.
- Transactions appear and disappear with body.
- Anitya chaitanyam is Jiva Chaitanyam not Paramatma.
- Vijnayatvam = knower, Pramatra principle.
- Paramatma = Apramata, Nirakar, Kutasta, Chaitanyam.

Vyasa :

- Reconciliation statements given by 3 Acharyas.



209. Sutra 19 : [Topic 37 – Sutra 125]

वाक्यान्वयात् ।

Vakyanvayat ।

(The Self to be seen, to be heard etc., is the Supreme Self) on account of the connected meaning of the sentences. [I – IV – 19]

- Self to be realised, heard, and reflected on and profoundly meditated is the meaning gathered from Brihadaranyaka Upanishad passages Chapter 2 – 4 – 3 to 11.

210. Sutra 20 : [Topic 37 – Sutra 126]

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ।

Pratijnasiddherlingamasmarathyah ।

(The fact that the individual soul is taught as the object of realisation is an) indicatory mark which is proof of the proposition; so Asmarathya thinks. [I – IV – 20]

Pratingya proposition by Asmarathyaha Rishi :

- Eka Paramatma vigyanena sarva vigyanam.
- Paramatma Vigyanam includes Jiva Vigyanam.
- Possible only when Paramatma = Jivatma.
- If Paramatma is different from Jivatma, knowledge of Paramatma will not lead to knowledge of Jivatma.
- Since Jivatma is non-different from Paramatma, in place of Paramatma, Jivatma can also be talked about.

Word Analysis :

a) Pratingya Siddhi :

- Pratingya – proposition given in Brihadaranyaka Upanishad Chapter 2 – 4 – 5 – Eka Vigyanena Sarva vigyanam.

b) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जाययै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे द्रष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
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na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi
ārute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

b) Siddhi =Evidence.

c) Lingam :

- Talking of Jiva in place of Paramatma is clue to say, Jiva is nondifferent from Paramatma.

211. Sutra 21 : [Topic 37 – Sutra 127]

उत्क्रमिष्यत एवम्भावादित्यौडुलोमिः । Utkramishyata evambhavadityaudulomih ।

The initial statement identifies the individual soul with Brahman or the Supreme Self because the soul, when it will depart (from the body), is such (i.e. one with the Supreme Self); thus Audulomi thinks. [I – IV – 21]

- Rishi Oudilomihi establishes Jiva in place of Paramatma.
- Jiva is would be Paramatma, one day, will merge into Paramatma only.

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।

tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- River is would be ocean, gushing into ocean.

Word Analysis :

a) Utkramishryataha :

- Jivatma will transcend Nama Rupa, Varna, Sthula, Sukshma, Karana limitations because that is his nature.

b) Evam Bavat :

- Jiva will get Paramatma Svarupam.
- Example : Medical students join college – put white coat...

c) Iti Oudilomihi :

- Says Rishi oudilomihi.

212. Sutra 22 : [Topic 37 – Sutra 128]

अवस्थितेरिति काशकृत्स्नः ।

Avasthiteriti Kasakritsnah ।

(The initial statement is made) because (the Supreme Self) exists in the condition (of the individual soul); so the Sage Kasakritsna thinks. [I – IV – 22]

- 3rd Rishi most appropriate justification.
- Jiva in place of Paramatma because Paramatma alone remains, obtains in the form of Jiva in the body.
- Only Nama Bheda Natu Nami – (Vyastu Substance) Bheda.

Unenclosed Atma	Enclosed Atma within Body
Paramatma	Jivatma

Brihadaranyaka Upanishad :

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ; चक्षुषे स्वाहा, संपदे स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति, रेतसे स्वाहेत्यग्नौ हुत्वा मन्ये संस्रवमवनयति ॥ २ ॥

jyeshthaya svaha sresthaya svahety agnau hutva

manthe samsravamavanayati pranaya svaha vasisthayai svahety agnau hutva

manthe samsravamavanayati vace svaha pratisthayai svahetyagnau hutva

manthe samsravamavanayati caksuse svaha sampade svaheti agnau hutva

manthe samsravamavanayati srotraya svahayatanaya svahetyagnau hutva

manthe samsravamavanayati manase svaha prajatyai svahetyagnau hutva

manthe samsravamavanayati retase svaheti agnau hutva

manthe samsravamavanayati ॥ 2 ॥

Offering oblations in the fire saying, Svaha to the oldest, Svaha to the greatest, he drips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, Svaha to the vital force, Svaha to the Vasistha, he drips the remnant, etc. offering oblations saying, Svaha to the organ of speech, Svaha to that which has steadiness, he drips, etc. offering oblations saying, Svaha to the eye, Svaha to prosperity, he drips, etc. offering oblations saying, Svaha to the ear, Svaha to the abode, he drips, etc. offering oblations saying, Svaha to the Manas, Svaha to Prajati, he drips, etc. offering oblations saying, Svaha to the organ of generation, he drips, etc. [VI – III – 2]

- All Anupravesha Vakhyam.
- Paramatma thought – let me create body and me myself function as Jiva.
- Paramatma has done Grihapravesam and assumed new name Jiva.

Word Analysis :

a) Avastite :

- Since Paramatma alone remains in form of Jiva in the body.
- Jiva is mentioned in place of Paramatma in Meitreya Brahmanam.
- Avastite means Dwelling, residing, remaining in the form of Jiva.

Shankara not happy : by showing

Paramatma	Jiva and World
Karanam	Karyam

- Partial Aikyam revealed, not total absolute identity – Aikyam – Atyantikam.
- Jiva born out of Paramatma, not Pancha butani.

Brighu Valli :

- Jiva born out of Brahman.

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

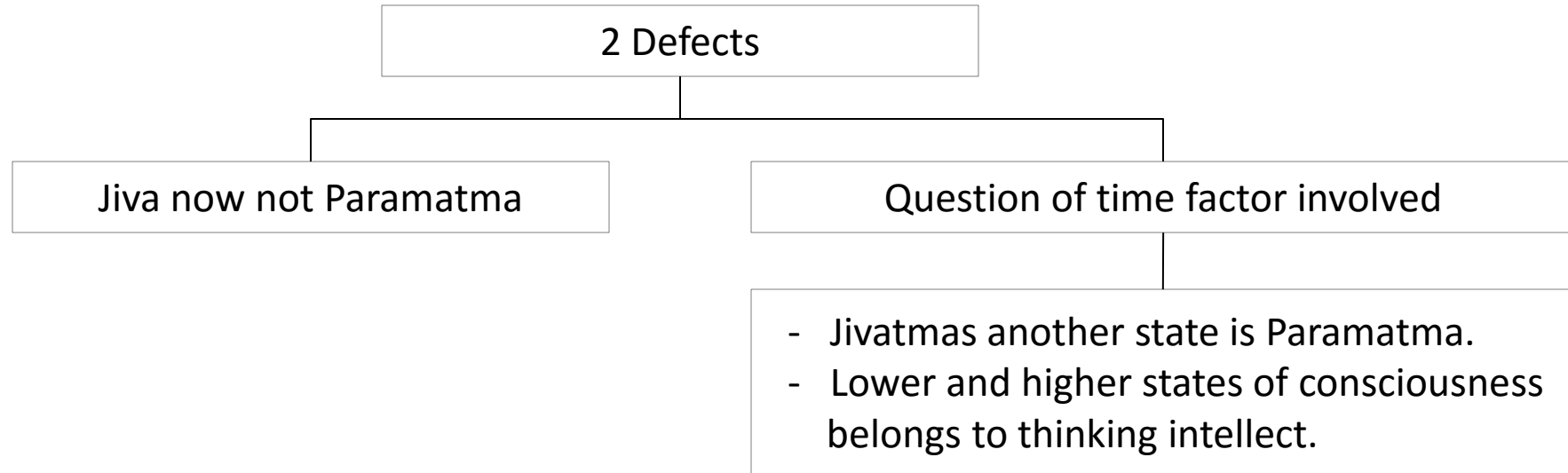
This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Karya – Karana Sambanda only from Shariram Vyavaharika stand point.

Svarupa Drishtya	Vyavaharika Drishtya
<ul style="list-style-type: none">- Aikya Sambanda- Jiva = Paramatma- Paramatma = Jivatma <p>} Identical</p> <ul style="list-style-type: none">- Not one born out of other.- One knowledge itself is other.- I and Paramatma have Aikya Sambandha.	<ul style="list-style-type: none">- Paramatma = Karanam- Jivatma = Karyam- One knowledge leads to other.

Oudlomini :

- Jiva is “would be” Paramatma.



Ignorant state of mind	Wise state of mind
Lower state of consciousness	Higher state of Consciousness

- 1st Justification : Partial
- 2nd Justification : Future event
- Amshas Aikyam – Total and eternal.
- Paramatma now indwelling body as Jivatma, as reflected consciousness in the mind.

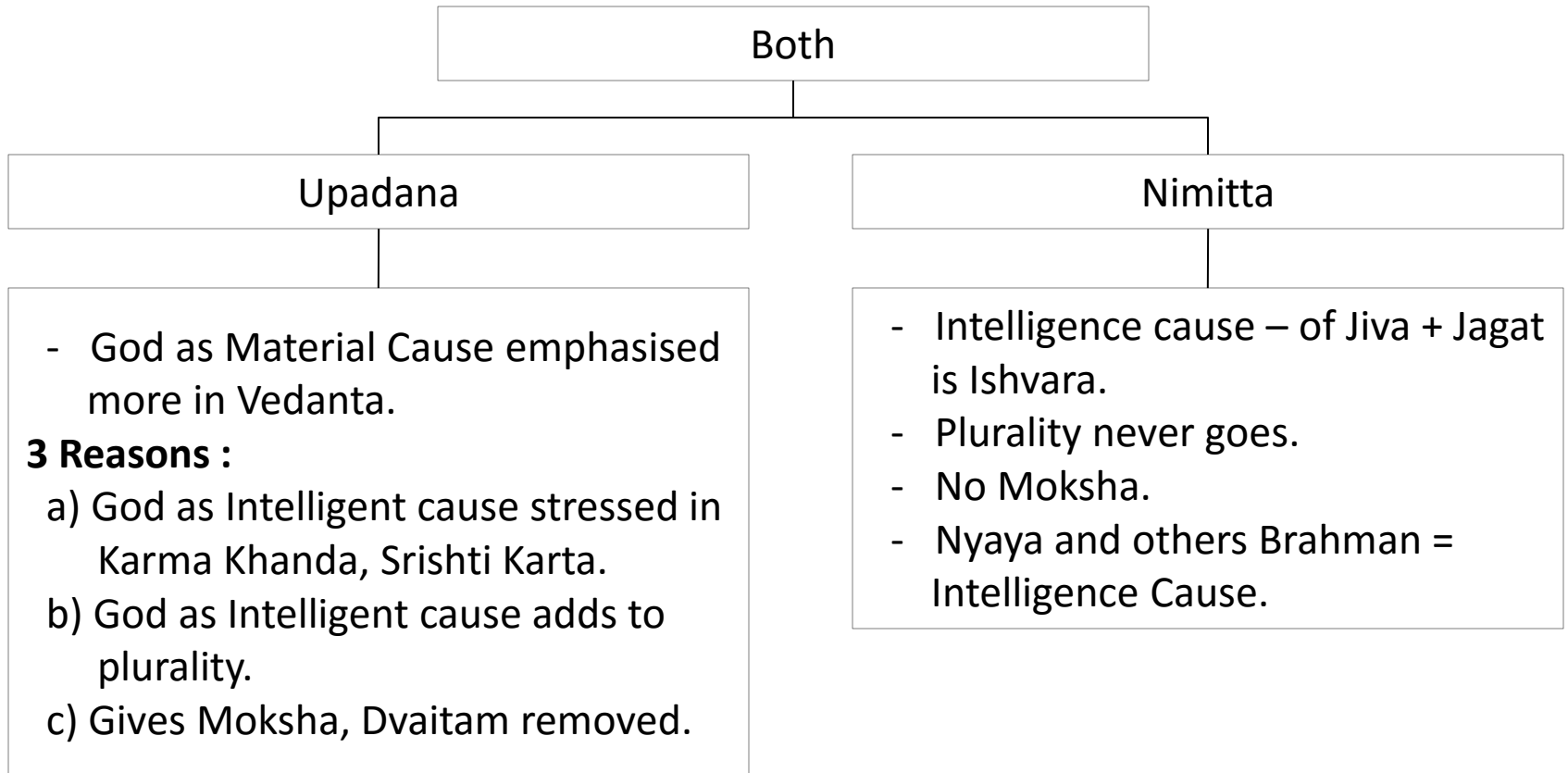
Pratibimba Chaitanyam	Bimba Chaitanyam
<ul style="list-style-type: none"> - Temporary Chid - Abhasa, Avataram - Rises with mind in Jagrat and Svapna Avasta. - In Sushupti mind resolves, temporary consciousness resolves. - Transactional consciousness subject to arrival and departure. - Jiva not product, Karyam of Paramatma. - Turiyam conditioned by Upadhi is Vishwa, Teijasa, Pragya. 	<ul style="list-style-type: none"> - Permanent Consciousness. - Nirvikara - Nityam - Beyond time + space. - Nontransactional consciousness, not subject to arrival and departure. - Avyavaharyam, Adrishyam. - Paramatma alone manifesting as Jiva. - Turiyam alone appearing as Antah Pragyam, Bahish Pragyam, Pragyana Ghanam.

Conclusion :

- Atma in Brihadaranyaka Upanishad – Chapter 2 – 4 – 5 is Paramatma who appears as Jiva with Upadhi.

Background :

- Penultimate Adhikaranam of Samanya Adhyaya.
- Upanishad reveals Brahman as unique object to be known.
- Brahman = Jagat Karanam.



Brahman	Jagat
Karanam	Karyam

- No Karyam different than Upadana Karanam.

Only Vedanta :

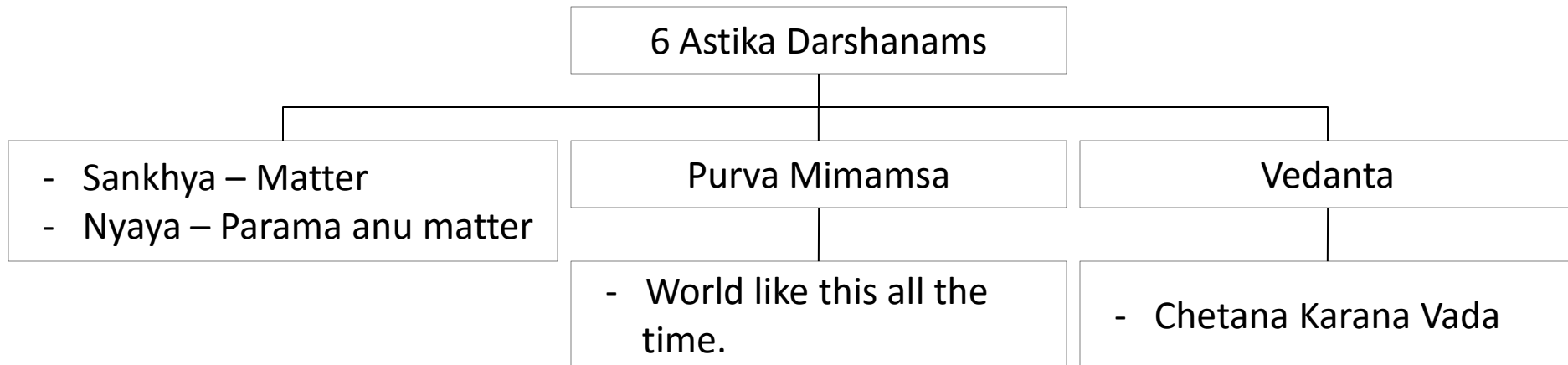
- Brahman = Material Cause.

Vedantin :

- Chetana Karana Vada.

Purpose of 7th Adhikaranam :

- Brahmanaha Upadana Karanam.
- Establish Advaita Teaching.



214. Sutra 23 : [Topic 38 – Sutra 129]

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् । Prakritischa pratijna drishtantanuparodhat ।

(Brahman is) the material cause also on account of (this view) not being in conflict with the proposition and the illustrations (quoted in the Sruti). [I – IV – 23]

Word Analysis :

a) Prakrti Cha :

- Brahman = Material of creation.
- Prakarshena Kriti – material available for shaping into various products.
- Gold, wood, clay, Prakrti – Pancha butas.

b) Cha :

- Moreover.

c) Pratingya :

- Eka Vigyanena Sarva Vigyanam Bavati.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

Chandogya Upanishad :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti
katham nu bhagavah sa adeso bhavatiti || 3 ||

‘That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’. [6 – 1 – 3]

Brihadaranayaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty
ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty
ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty
ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty
ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty
ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ śrotavyo mantavyo
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe
ārote mate vijñāta idaḥ sarvaḥ viditaḥ || 5 ||

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

d) Dristanta : Examples

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam II 7 II

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All Changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ५

Yatha somyaikena lohamanina sarvam lohamayam vijnatam
syadvacarambhanam vikaro namadheyam lohamityeva satyam II 5 II

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवं
सोम्य स आदेशो भवतीति ६

Yatha somyaikena nakhanikrntanena sarvam karsnayasam vijnatam
syadvacarambhanam vikaro namadheyam krsnayasamityeva satyamevam
somya sa adeso bhavatiti II 6 II

O Somya, it is like this : By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [6 – 1 – 6]

Brihadaranyaka Upanishad :

स यथा दुन्दुमेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्-
ग्रहणाय, दुन्दुमेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो
ग्रहीतः ॥ ७ ॥

sa yathā dundubher hanyamānasya na bāhyān śabdān
śaknuyād grahaṇāya, dundubheś tu grahaṇena
dundubhy-āghātasya vā śabdō gṛhītaḥ II 7 II

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. [II – IV – 7]

स यथाद्रोधानेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं
वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः
सामवेदोऽथर्वान्गिरस इतिशसः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्यैवैतानि
निःश्वसितानि ॥ १० ॥

sa yathādra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,
evaṁ vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo
yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:
asyaivaitāni sarvāṇi niḥśvasitāni II 10 II

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके
एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां
रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,
एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां
हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं
सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां
पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं
सर्वेषां वेदानां वागेकायनम्, ॥ ११ ॥

sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣām
sparśānām tvag ekāyanam, evaṁ sarveṣām sarveṣām gandhānām
nāsike ekāyanam, evaṁ sarveṣām rasānām jihvā ekāyanam,
evaṁ sarveṣām rūpānām cakṣur ekāyanam, evaṁ sarveṣām
sarveṣām śabdānām śrotram ekāyanam, evaṁ sarveṣām saṁkalpānām
mana ekāyanam, evaṁ sarvāṣām vidyānām hṛdayam ekāyanam, evaṁ
sarvāṣām karmaṇām hastāv ekāyanam, evaṁ sarvāṣām ānandānām
upastha ekāyanam, evaṁ sarveṣām sarveṣām visargāṇām pāyur ekāyanam,
evaṁ sarveṣām adhvanām pādav ekāyanam, evaṁ sarveṣām vedānām vāg ekāyanam II 11 II

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [II – IV – 11]

e) Anuparodha :

- Non contradiction.
- Acceptance of Brahman as Material cause is in harmony with Pratingya and Drishtanta of Upanishad.

215. Sutra 24 : [Topic 38 – Sutra 130]

अभिध्योपदेशाच्च ।

Abhidhyopadesaccha ।

On account of the statement of will or reflection (to create on the part of the Supreme Self, It is the material cause). [I – IV – 24]

Word Analysis :

a) Abhidya :

- Intense meditation, thinking before painting, building, speaking, visualisation.
- Abhid – Ebhyaha



Vyapadishyati – 5th - case Karana Vitpatti.

- Because of Vedic statement of visualisation.

b) Cha :

- In Addition to reason of Previous sutra.
- Before creation, Brahman visualised.

Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati, asadbrahmeti veda cet ।
asti brahmeti cedveda, santamenam tato viduriti ।
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence. [II – VI – 1]

Taittiriya Upanishad :

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
कश्चन गच्छती३ आहो विद्वानमुं लोकं प्रेत्य
कश्चित्समश्नुता३ उ ॥ २ ॥

**athato'nuprasnah, utavidvanamum lokam pretya
kascana gacchati3, aho vidvanamum lokam pretya
kascitsamasnuta3 u ॥ 2 ॥**

Thereupon arise the following questions : does the ignorant, leaving this world, go there? Or, does the knower, leaving this world, obtain That? [II – VI – 2]

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Let me multiply into plurality multiplication belongs to Material Cause not Intelligent cause.
- Visualisation, Bagawans desire, indicates intelligent cause.

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

- Because of vedic statement of multiplication and visualition Brahman = Material Cause + Intelligent cause of creation.

216. Sutra 25 : [Topic 38 – Sutra 131]

साक्षाच्चोभयाम्नानात् ।

Sakshacchobhayamnanat ।

And because the Sruti states that both (the origin and the dissolution of the universe) have Brahman for their material cause. [I – IV – 25]

Srishti Karanam can be :

Nimitta

Upadana

- Sthithi and Laya Karanam has to be Material cause only.

Chandogya Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्याया- नाकाशः परायणम् १

Asya lokasya ka gatirityakasa iti hovaca sarvani
ha va imani bhutanyakasadeva samutpadyanta akasam pratyastam
yanyakaso hyevaibhyo jyayanakasah parayanam II 1 II

Silaka Salavatya asked Pravahana, What is the end of this earth? Pravahana said : Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal. [1 – 9 – 1]

- Brahman = Srishti and Laya Karanam.

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Brahman = Srishti and Laya Karanam only if it is Upadana Karanam.

Word Analysis :

a) Cha :

- Also.

b) Sakshat Ubayo Nama :

- Because of explicit mention of Brahman both as cause of origination and dissolution, Brahman is Material cause.

c) Ubaya – Aamananat :

- Shankara takes both mentioned – origination and dissolution as Material Cause.

217. Sutra 26 : [Topic 38 – Sutra 132]

आत्मकृतेः परिणामात् ।

Atmakriteh parinamat ।

(Brahman is the material cause of the world) because it created Itself by undergoing modification. [I – IV – 26]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदाजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

- Brahman itself created.
- Brahman – created + creator. Statement of self creation.
- Cause and effect identical only when it is material cause.

Material Cause	Effect
Clay	Pot
Gold	Ornament

- Differences are superficial.
- Avasta Bheda Natu Vastu Bheda.

Cause	Effect
<ul style="list-style-type: none"> - Undifferentiated State called God. - Unmanifest 	<ul style="list-style-type: none"> - Differentiated state called Jagat. - Manifest

- There is identity between cause and effect. Brahman is one substance.

For Mandah Adhikari :

- Taittiriya Upanishad – Chapter 2 – Section 6.
- Brahman itself transformed, manifested into universe (moving Chetanam + nonmoving Achetanam).
- Intelligent cause can never become effect.
- Carpenter can't become furniture.
- Becomes and used only for material cause.

Beginning :

- God created world.
- God is intelligent cause.

Madhyama Adhikari :

- God became world. Taittiriya Upanishad – Chapter 2 – Section 7.

Sutra supports 2 ideas :

- Identity between cause + effect.
- Transformation of cause + effect.
- Both support siddhantins conclusion that Brahman = Material cause of creation.

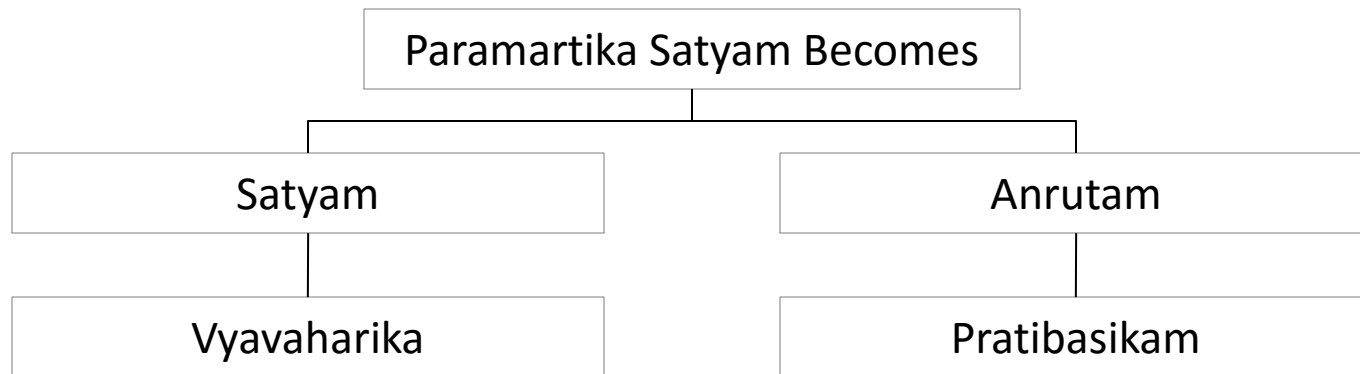
Word Analysis :

a) Atma Krute :

- Because of self creation – Tadatmanam Svayam Kurute.

b) Parinamat :

- Transforming, becoming.



- Brahman did not require any Nimitta Karanam, created itself by itself.
- Brahman is not Parinami Upadana Karanam.
- Example : Milk – Curd.

- Brahman is Vivarta Upadana Karanam.
- Example : Dreamer to Waker.
- Brahman creates itself through apparent transformation.

3 levels of teaching creation

Mandah

- God created world
- Nimitta Karanam

Madhyama

- God became world
- Upadana Karanam

Uttama

- God appears as world
- Vivarta Karanam
- Only here.
- Brahman = Satyam
- Jagat = Mithya

- This Sutra – Brahman because of self creation, is material cause of creation.

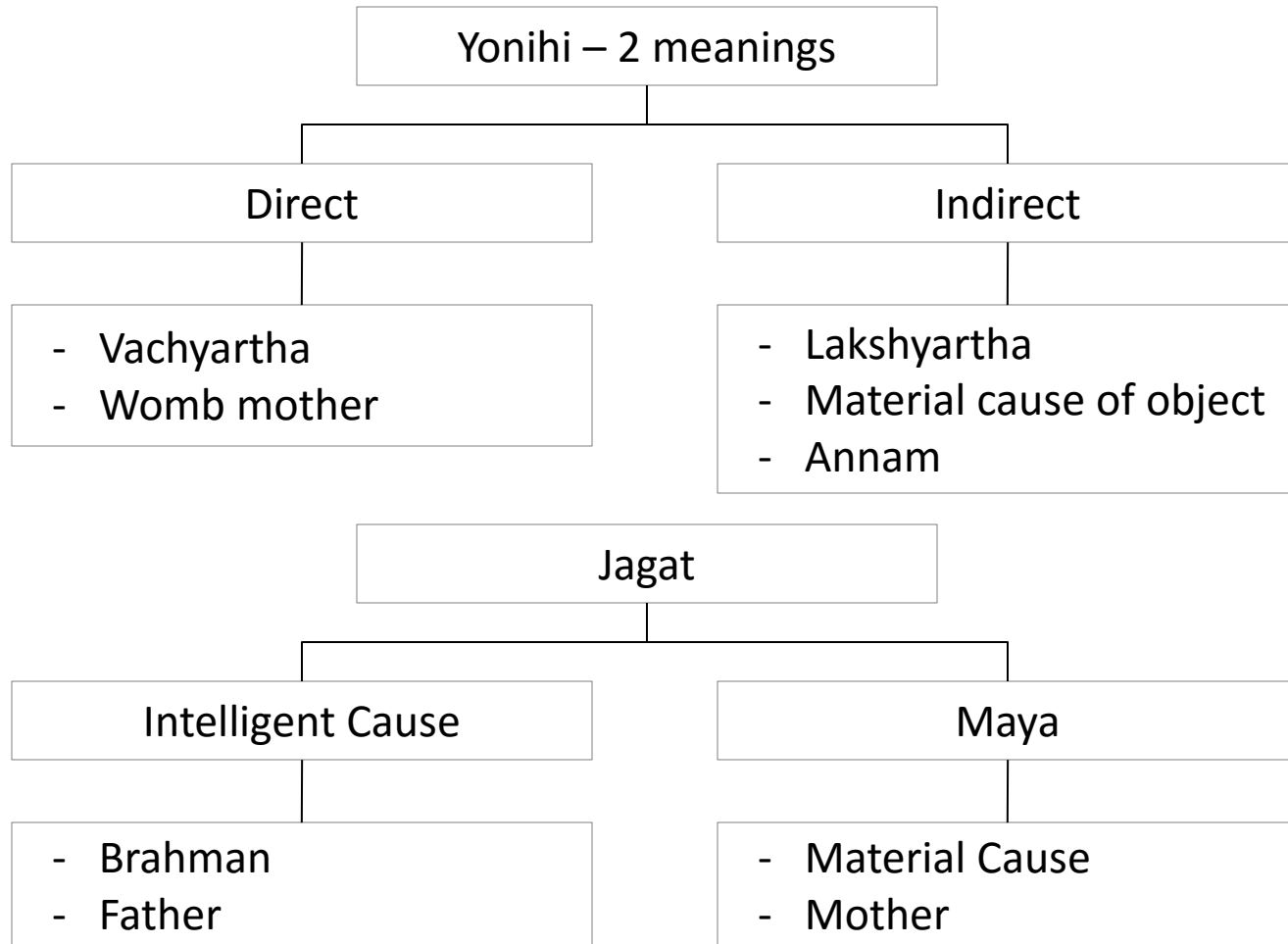
218. Sutra 27 : [Topic 38 – Sutra 133]

योनिश्च हि गीयते ।

Yonischa hi giyate ।

And because (Brahman) is called the source. [I – IV – 27]

- Because of transformation Brahman is material cause of creation.
- Yonihi = Womb of mother in which child grows.



Gita :

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४.४ ॥

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahma (Mula Prakrti) is their womb, and I the seed-giving father. [Chapter 14 – Verse 4]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varṇam kartaram-isam puruṣam brahma-yonim ।
tada vidvan puṇya-pape vidhuya nirañjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – 1 – 3]

Vishnu Sahasranamam :

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

ātmayoniḥ svayañjāto vaikhānaḥ sāmagāyanaḥ ।
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ ।। 106 ।।

One who is the source of all; that is, there is no material cause other than Himself for the universe. He is also the instrumental cause. One who excavated the earth, taking a unique form. One who recites the Sama chants. Devakidddd-nandanaḥ: The Son of Devaki in the incarnation as Krishna. The creator of all the worlds. A master of the world. Here it denotes Rama. He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him. [Verse 106]

Word Meaning :

a) Gheeyate :

- Brahman is yoni – source, Material Cause also.

Panini Sutra :

जनिकर्त्तुः प्रकृतिः ॥ ३० ॥

The prime cause of the agent of the verb jan to be born, is called Apadana. [1 – 4 – 30]

अपादाने पञ्चमी ॥ २८ ॥

When the Apadana-karaka (1 - 4 - 24) is denoted, the fifth case-affix is employed. [2 – 3 – 28]

Panini Sutra :

तदर्थं विकृतेः प्रकृतौ ॥ १२ ॥

After a word being the name of a product, the above-mentioned affix comes, to denote a thing which is the primitive that is serviceable for that. [5 – 1 – 12]

Sankhya :

- How material cause is conscious entity – it should be material.
- How sentient entity material cause?
- Inert matter alone material cause.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

- Spider – sentient being – material cause of web.
- In Human, hair and nail possible.

Purva Pakshi :

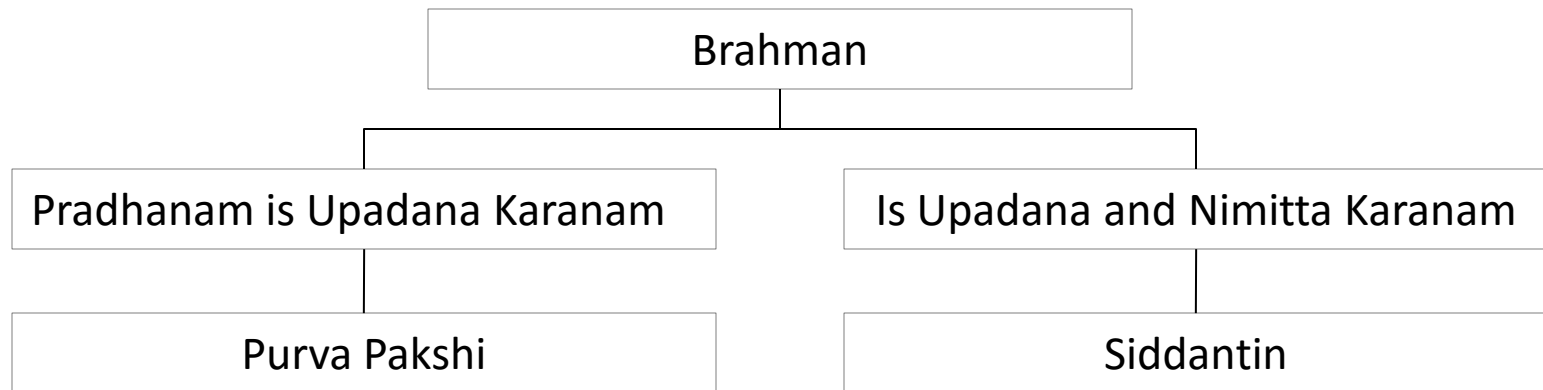
- Kesha Loma – from physical body alone.

Shankara :

- Example to assimilate Vedantic teaching – to arrive at conclusion logic – secondary.
- 2nd Chapter – Brahma sutra – logic primary.

Conclusion :

- Vishaya = Brahman
- Samshaya = Brahman.



219.

8th Adhikaranam – One Sutra

Sutra 28 : [Topic 39 – Sutra 134]

एतेन सर्वे व्याख्याता व्याख्याताः ।

Etena sarve vyakhyata vyakhyatah ।

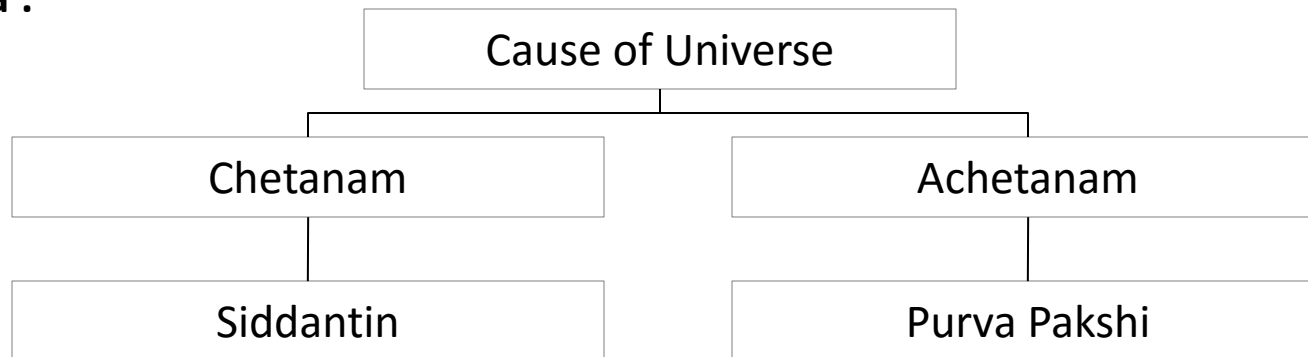
By this all (the doctrines concerning the origin of the world which are opposed to the Vedanta texts) are explained. [I – IV – 28]

- Hereby all other theories as cause of universe are explained. Chetanam, Chaitanyam, Consciousness is material cause of creation. Chetana Karana Vada established Achetana Karana Vada refuted.
- Sankhya – Pradhanam
Nyaya – Veisheshika – Paramanu } Theories refuted
- Vyakyathu repeated 2 times to indicate end of chapter.
- Summary of Samanvaya Adhyayanam.

a) Vishaya :

- Entire vedanta.

b) Samshaya :



8 Adhikaranams – Section 4

Adhikaranam 1 to 3

Negation of Sankhya

Adhikaranam 4 to 7

Vyasa reestablishes
Chetanam Brahma is Cause
of creation.

Adhikaranam 8

Refutes all other systems